The Christian Century

PUBLISHED WEEKLY

Touchdowns at Any Price
An Editorial

Man Must Remain Man
By Otto Dibelius

Are Baptists Protestants?
By W. O. Carver

Christians—Or Else!
By Margueritte H. Bro

JANUARY 31, 1951

In This Issue

OTTO DIBELIUS

is bishop of Berlin-Brandenburg and chairman of the Council of the Evangelical Church in Germany (E.K.D.). During the nazi era, his opposition to Hitler's policies resulted in his being relieved of his duties as superintendent of the Berlin clergy. In the present tense situation in Berlin, his calm attitude has been of inestimable reassurance to the churches on both sides of the line between the zones. A friend described this attitude to The Christian Century in these words: "The bishop believes that the church should be the church even in a situation of political tension. He refuses to sell out to the Communists in the East zone. By the same token, he does not allow himself to become a tool of the West."

This is the second in a series of answers to the question The Christian Century has addressed to the new leaders of the world church: "When you, as a Christian minister, stand up to preach to today's perplexed and often despairing men and women, what Christian gospel have you to give them?"

W. O. CARVER

is president of the Southern Baptist Historical Society. He was for many years associated with the Southern Baptist Theological Seminary at Louisville, Ky., and is recognized as an outstanding authority on the life and work of Baptists in America.

MARGUERITTE HARMON BRO

is well known to Century readers both for her frequent contributions to these pages and as the author of such readable books as *When Children Ask, Calling All Girls* and *Every Day a Prayer*. At present she is living in Jakarta, Java, where her husband is under assignment by the U. S. department of state.

Coming

The Christian Century is pleased to announce that Prof. Georgia Harkness, now a member of the faculty of the Pacific School of Religion in Berkeley, Calif., will write the devotional paragraphs for the editorial section during Lent.

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Coming Events

Jan. 25-Feb. 1. National Christian Teaching Mission (F.C.C., I.C.R.E.), St. Louis, Mo.
Jan. 28-Feb. 4. National Youth Week (U.C.Y.M.).
Jan. 28-Feb. 4. Christian Endeavor Week and Opening of 70th Anniversary Advance.
Jan. 29-31. Evangelical and Reformed Church General Council Annual Meeting, Baltimore.
Jan. 29-31. New York State Fifth Annual Pastors' Convocation, Syracuse.
Jan. 30-Feb. 2. World Council of Churches' Executive Committee Meeting, Paris.
Jan. 31. Andover Newton Theological School Installation of Roger Hazelton as Abbott Professor of Christian Theology, First Church in Newton, Newton Centre, Mass.
Feb. 1. National Conference on Separation of Church and State, Constitution Hall, Washington, D. C.
Feb. 2-3. Church of the Brethren Institute of Foreign Missions and International Relations, Washington, D. C.
Feb. 2-4. National Council of Presbyterian Men 3rd Annual Convention, Chicago.
Feb. 4. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Feb. 4. Ford Hall Forum, Boston; Glenn Saxon, Raymond Walsh, speakers.
Feb. 5. St. Paul, Minn., School for Christian Leadership (second term opening).
Feb. 5. United Church, Raleigh, N. C., Institute of Religion; Ely Culbertson, speaker.
Feb. 5-8. Perkins School of Theology 16th Ministers' Week, Dallas, Tex.; Harold A. Bosley, Clarence T. Craig, Nels F. S. Ferré, speakers.
Feb. 6. New York Institute for Religious and Social Studies; themes: "Great Theologians of the Western Faiths," "American Education and Religion," "Morals and Loyalties"; Ben Zion Bokser, Samuel L. Hamilton, Alexander Sachs, speakers.
Feb. 6-8. Asbury Theological Seminary Annual Ministers' Conference, Wilmore, Ky.
Feb. 6-12. Boy Scout Week.
Feb. 7. Ash Wednesday.
Feb. 8-15. National Christian Teaching Mission, Cottage Grove, Ore.
Feb. 9. World Day of Prayer.
Feb. 10. United Christian Movement Workshop-Retreats, Dallas; Des Moines; Columbus, Ohio; Richmond, Va.
Feb. 10-17. International Missionary Council, World Council of Churches Conference on Palestine Refugees, Beirut, Syria.
Feb. 11. Race Relations Sunday.
Feb. 11-12. Church Peace Mission, Boston.
Feb. 12-17. Division of Christian Education, National Council of Churches, Columbus, Ohio.
Feb. 16-18. American Friends Service Committee 11th Annual Institute of International Relations for New York State, Syracuse; theme: "The Dilemma of American Power."
Feb. 18. Universal Day of Prayer for Students.
Feb. 18-25. Brotherhood Week.
Feb. 20-22. Pacific School of Religion 29th Pastoral Conference, Berkeley, Calif.
Feb. 20-22. Pacific School of Religion 30th Annual Earl Lecture Series; Earl C. Cranston, Walter W. Van Kirk, Reuben Youngdahl, speakers.
Feb. 23-28. World Council of Churches' Commission on the Life and Work of Women in the Church, Bossey, Switzerland.
Feb. 25. Methodist Laymen's Day.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, JANUARY 31, 1951 NUMBER 5

EDITORIAL

AFTER China rejected the U.N. cease-fire proposal, three days of tense negotiation took place at Lake Success. Britain and France refused to join the United States in a resolution condemning China as an aggressor and setting up a committee to consider sanctions.

Last Minute Truce Arranged by India

It was expected that they, together with a majority of the other nations, would reluctantly approve condemnation, but would refuse to go along on sanctions for fear they would lead to unlimited war. The dozen states of the Asian-Arab bloc, led by India, opposed branding China as an aggressor because they believed this would close the door finally on peace. Nehru insisted that concessions could yet be secured from China. For the second time in the Korean dispute, he was right. He had said the Chinese would attack if United Nations troops menaced the Manchurian border, and they attacked. Now he said China would yield, and China yielded. Peiping's concession was not large, but it brought a two-day truce at Lake Success. The new proposal provided for an immediate cease-fire, as the United States had demanded, instead of making this action depend upon acceptance of all the other points of China's terms. And it seemed to open the door to negotiation concerning the basis on which China would be admitted to the United Nations. Peiping still insists on a seven-nation peace conference in which she will apparently have a majority of four—India, Egypt, Russia and herself—against three—Britain, France and the United States. Just to make certain that the European allies of the United States would move with sufficient caution, Moscow served notice on Paris and London that it would regard the remilitarization of Germany as a prime threat to European peace and security. So Asian and European questions have to be considered together, as the Western allies have insisted. But, as we go to press, Russia objects to this course.

Future Pattern of German Policy

IN A SPEECH to his countrymen and in a letter to the East German premier, Chancellor Konrad Adenauer has indicated the future pattern of West Germany's foreign and inter-German policy. What he has said stirs up so many ghosts of the past that it is no wonder that peace-loving Germans and the leaders and people of neighboring nations stand aghast. Adenauer has indicated to the Western nations that West German support will come high. He demands that henceforth West Germany be dealt with on approximately the same basis as other western European nations. High commissioners must be replaced by ambassadors. The German army must be granted equal status with other armies. The Western powers must pay for German rearmament. German interests must be protected in any deals with Russia. That, in essence, is what he told the West German people and the world in his recent address to his countrymen. He underscored all this by his reply to East Germany's Premier Otto Grotewohl's letter proposing talks on German unity. Taking the offensive in the political struggle, he wrote Grotewohl that West Germany would participate in any movement to reunite Germany only if East Germany accepted Western standards of law, liberty and human rights. East Germans must be given political liberty before any such talks, he said. They must be allowed to organize political parties, and East German militarization must end. Of course East Germany will not meet these demands. Only a complete reversal of Soviet policy would allow Grotewohl to accept such conditions. In view of the opposition to the Adenauer government in West Germany, reflected significantly in the recent Bavarian and Berlin elections, the chancellor must have had strong assurances that his demands on the Western powers would be met before he thus burned behind him the bridges of a negotiated reunion between East and West Germany.

Chancellor Assails Goerlitz Treaty

DAMAGING to the hopes of many Germans in all political camps that somehow internal peace might be won through reunion as was the chancellor's reply to East Germany, it even more weighted the scales against a general settlement in Europe. For the chancellor did not stop with his demand for reforms in East Germany which could be possible only if Russia were expelled from that area. He also assailed the Soviet-inspired Goerlitz treaty which gave German territory beyond the Oder and Neisse rivers to Poland. And so an old, old story begins all over again. Germany has been wronged. The wrong must be righted. The balance of power in Europe requires a strong Germany. Only an independent Germany will be strong. An independent Germany demands that no agreements be entered into "at the expense of Germany." Interpreted, that means that no over-all settlement in Europe that leaves German-claimed territory under other than German sovereignty will be stable. But an independent Germany will be in a position to make its own trades. What price might an independent West Germany be willing to pay to unify the country? If Russia offers Polish territory in exchange for concessions in the Ruhr, what would be the response of

an independent Adenauer government? The answers to these questions are by no means sure to play into the hands of Russia. But the possibility is certainly there. The Germans are making the most of the bargaining situation vis-à-vis the Western powers in which this very fact places them. The chancellor has maneuvered the West German state into a position much more favorable than that ever attained by the post-World War I Weimar republic. Will he soon be in a position to make the territorial demands that most Germans supported when Hitler made them? Western diplomacy does not know, yet it sees no alternative to granting Germany concessions which all Europe has reason to fear.

Britain Strengthens Religion in Radio

SINCE the British Broadcasting Corporation accepts as its "highest duty . . . the search for truth," it proposes to broaden the present basis of religious broadcasting. This decision is recommended in the report of a government appointed committee which took a year to restudy the place of radio in British life. As a consequence of this study, the B.B.C. will continue to operate without the "commercials" which plague radio listeners in this country. The discussion of religious questions is to be furthered because British broadcasting is not "neutral where Christian values are concerned," and because the B.B.C. is "an institution set up by the state in a Christian country." The basis on which this decision is to be taken is that "the object of religious broadcasting should be conceived not as that of seeking converts to one particular church, but as that of maintaining the common element in all religious bodies as against those who deny spiritual values." This principle saves broadcasting officials from having to allocate time according to a mechanical rule of thumb such as the number of adherents which a given church can muster. It welcomes the presentation of differing points of view, but does not include in this presentation those who reject the religious basis of morality. The governors are even considering the possibility of broadcasts from Hyde Park, London's famous open-air discussion center, where representatives of numerous smaller religious groups foregather. Since the British Council of Churches in the main supports the report of the study committee, it is likely that it will be adopted. Which makes another reason why Americans can look forward to a visit to Britain.

Report President Ready To Renew Vatican Tie

THE WASHINGTON correspondent of Religious News Service said flatly on January 18 that "the prospect of a personal envoy to the Vatican . . . is very much alive." Speaking with the greatest assurance, this correspondent said the President has given up the idea of nominating an ambassador to the Vatican, that the department of state has recommended after a four months' study that it would be unwise at this time to name an envoy who would require Senate confirmation, but that an "influential senator" thinks a personal representative with the rank of ambassador is likely to be appointed soon. We cannot understand how it can be argued that a repetition of the Myron C. Taylor embassy is justifiable. The reasons which cause the administration to avoid presentation of the matter to the Senate ought to weigh with honest and conscientious men against the subterfuge of another "personal representative with the rank of ambassador." The protests which were registered year after year during the entire decade of the forties by nearly every Protestant church in the country were lodged against the very arrangement which it is said the President intends to renew. That arrangement, which was launched as a "temporary" expedient, lasted almost ten years. The protests were at first mild because churchmen accepted at face value President Roosevelt's assurance that it was "temporary." If it is now renewed, they will know that President Truman is no longer capable of standing against Roman Catholic pressure. They will have final proof that he is ready to undermine the integrity of the American Constitution for votes. With that knowledge, they may be counted on to use all their influence to get the Senate of the United States to challenge the President's effort to circumvent the Senate's constitutional right to approve presidential appointments of ambassadors. That would bring on the heated debate that the R.N.S. senator says would be certain to "rock the ship of state at a time when there are waves enough on the seas." Letters of protest may avert this debate.

Portugal Is Not A 'Free' Nation

IN HIS TOUR of the European nations which have united in the North Atlantic Pact, General Eisenhower has often spoken of the necessity for "free nations" to stand together. His visit to Portugal seemed to include that country in the list of "free nations." But Portugal is not free. Its friends as well as its enemies acknowledge that Salazar is a dictator and has been since he began ruling Portugal in 1926. The *New York Times* says: "Portugal has a fascist-type, corporative 'New State,' with a one-party system under the National Union. . . . All the restrictive policies of the totalitarian state are in evidence—few civil liberties, secret police, strict censorship, a ban on strikes." This state of affairs prevails in Portuguese colonies as well as in the homeland. There is no religious freedom, nor are citizens allowed—much less guaranteed—freedom of assembly and speech. Protestants in the iron curtain countries are little, if any, worse off than their brothers in this little Iberian police state. We particularly hope that General Eisenhower took time out to study the workings of universal military training in Portugal. If he did, his convictions as a university president should have been quite shaken up by Salazar's militarization of education. And he should have experienced some long and not too pleasant thoughts about his own support of U.M.T. in the United States. Under U.M.T. in Portugal, young men continue their studies. Indeed, all physically qualified male Portuguese university students are in military service. Hence a liberal thought openly expressed by a student invariably leads not only to expulsion from school but also to a court-martial. Is this what the North Atlantic nations have banded together to defend? If not, and we believe it is not, why is Portugal allowed to participate? Certainly Portugal needs the sup-

port of the Atlantic pact nations more than they need the support of Portugal. Continued Portuguese participation should be contingent upon immediate internal reforms designed to free an enslaved people from the terrors of a dictatorship whose pretensions to benevolence are simply a mask for tyranny.

'Burma Surgeon's' Finest Hour

CHRISTIAN missions never had reason to be prouder than on the day a Burman court sentenced Dr. Gordon S. Seagrave to six years at hard labor. Just how the court which tried him for abetting treason against the government arrived at its verdict on the basis of the evidence submitted, if news dispatches correctly reported the trial, is difficult to understand. Overshadowing any evidence that might have been interpreted as supporting the charge were the years of notable, self-sacrificing service to the people of Burma by four generations of Seagraves. It is probable that no single Burman has contributed as much to worldwide sympathy for and understanding of the people of the newly independent country as has the missionary surgeon who now stands condemned as a traitor. Reaction around the world will condemn the system of justice which allowed such a verdict rather than the man who has been sentenced. The whole affair will be seen as an adolescent attempt to demonstrate that Asians are no longer afraid of white men. It will hardly tend to raise Burma's prestige that the white man who was made the scapegoat has spent his life in service to her people. There will be domestic repercussions, too. If in his weakened condition the doctor should die in prison, rebel leaders might find his martyrdom a more effective force in rallying Karens to rebellion than the appeal to their nationalist aspirations has so far proved. But it is not the fact that Gordon Seagrave may now be called on to give the last full measure of devotion to the calling he has served with such honor that made his hour of sentencing his finest. It was the Christlike spirit in which he accepted the verdict. "I bear the Burmese people no malice for this," he said. "I sincerely hope the American people will not judge the people of Burma by the actions of a few." The Christian Century, long an advocate of a free, united Burma, shares this hope. We also hope that the high court to which this sentence has been appealed will undo, as far as is now possible, the damage the verdict of the lower court has done Burma.

National Council Launches A New Magazine

ON JANUARY 11 the first issue of the *National Council Outlook,* the official publication of the National Council of Churches, appeared. It is a 32-page illustrated paper which will be published ten times a year. Its three-column arrangement permits an attractive variety in layout. In this first issue, it is used to present 23 pictures and a running story of the first General Assembly of the National Council. The magazine is intended, says Samuel McCrea Cavert, general secretary of the National Council, to survey the activities of the council month by month "in a reportorial way," and to "offer an outlook, in the sense of interpreting the policies of the council as understood by those who are administering them." The editor of the *Outlook,* which takes the place of the *Federal Council Bulletin,* is Donald C. Bowles. Mr. Bowles, an Episcopalian and former newspaperman, is executive director of the National Council's central department of public relations. The editorials in the first issue discuss the meaning of the formation of the National Council and its relation to Christian education and to home and foreign missions. They comment also on actions taken at Cleveland concerning the international crisis. One of its articles says that the offices of the National Council will be at four places in New York and at 206 S. Michigan Ave., Chicago, where the division of Christian education will be located. The New York addresses are 297 Fourth Ave., where administration, the division of Christian life and work and the division of home missions will be located; 156 Fifth Ave., where the division of foreign missions, the general department of churchwomen and the joint commission on missionary education are domiciled; 220 Fifth Ave., where the general department of broadcasting and films is housed; and 350 Broadway, where Church World Service can be found. We suggest that these addresses be filed for future reference. Or better still, send $2 to the *National Council Outlook* for a subscription.

Over 200,000 D.P.'s Arrive in U.S.

WITH MORE than 200,000 displaced persons having arrived in the United States, another 25,000 are expected to reach this country before June 30, when the present law expires. Edgar H. S. Chandler, who is in charge of the World Council of Churches' resettlement program, says the assurances now in hand from American churches will cover all these. Why should not a new law be written which would include other refugees who are not technically "displaced persons"? . . . Relations between church and labor in Minnesota are improving, thanks to a program now under way under direction of the Minnesota council of churches. A statewide church-labor meeting is planned in which theological students will be the guests of the state federation of labor. A series of informal conferences is being held between churchmen and labor leaders . . . . Churchwomen in Georgia won a legislative victory when the lower house of the state government passed a bill outlawing the wearing in public of hoods and masks and the burning of crosses on private property without the owner's consent. The churchwomen also are trying to defeat the "county unit system" of voting which keeps the present government in power. . . . On February 1 when Daniel L. Marsh retires as president of Boston University, he will be succeeded by Harold C. Case, now pastor of the First Methodist Church, Pasadena, California. Dr. Marsh has been president of Boston University for 25 years, during which time it grew to an enrollment in all its 16 schools of over 30,000. . . . The Southern Baptist Sunday School Board, which was ordered by the NLRB to permit some of its employees to hold a union election, is not to be unionized. The union lost the election 87 to 36. Board spokesmen say workers who voted for the union will not be penalized. . . . Refugees crowding through the American lines in Korea are in

some cases transported to islands off the coast, where they receive a minimum subsistence out of harm's way. What will happen to them if United Nations forces are forced to leave Korea? . . . The U. N. has taken a leaf from the success of Frank C. Laubach's literacy campaign in Egypt to set up a similar program among Arab refugees in Jordan, Syria and Lebanon. Around 10,000 adults have learned to read in the camps in the Gaza area, and the campaign is being expanded. . . . German Evangelical churches granted emergency scholarship aid to 1,562 university students during the 1950 summer semester, according to a report issued by Hilfswerk. About half came from homes in east Germany. Most of these students were studying theology.

General Board Meets

THE FIRST bimonthly session of the General Board of the National Council of Churches met in New York on January 17. This initial regular meeting of the central body of the National Council was an event of importance, as subsequent meetings should be. The General Board is potentially one of the most influential bodies in American Protestantism. Six times a year it will bring together for a day the official representatives of 29 communions having 31 million members. All of the main cooperative interests and ministries of the churches, which were formerly represented in separate interchurch organizations, are unitedly served through the National Council. So it is now for the first time possible for them to be considered together and in relation to each other. This is the function of the General Board. In the two-year intervals between meetings of the General Assembly of the National Council, it is entrusted with responsibility for planning and supervision of all those tasks which the cooperating churches elect to do together.

I

The first meeting of this new agency of Protestant cooperation made an auspicious beginning. The board conducted itself in a way which should cause the members of the churches to take it seriously. For example, it set up a committee which is instructed to recommend to an early meeting how the churches can organize to meet the commanding obligation, imposed on them by the national emergency, to minister to men and women in uniform and in defense industries. In 1941, when a similar need had to be met, it had to be worked out awkwardly through the creation of a separate instrument of cooperation. Now it was naturally referred to the General Board by the planning committee of the N.C.C. At its meeting in Cleveland, before the N.C.C. had actually begun to function, its officers were authorized to nominate a committee to make recommendations on this matter to the first formal meeting of the General Board.

At the January 17 session, the board appointed Mrs. Mildred McAfee Horton, once president of Wellesley and former head of one of the organizations of women in the armed services, as chairman. The 30 men and women who are asked to serve on the committee under this capable leader represent the necessary wide range of church interests which are concerned. A conference is to be held February 17-19 between these persons and an equal number of experts. Out of this meeting it is expected that a generally acceptable method of dealing with a large and pressing problem will emerge. Persons who are aware of the difficulties which were formerly encountered when the churches had to take an action of this kind together will be the first to appreciate the importance of the contribution which the National Council, through its General Board, is already beginning to make.

II

Two other actions of the board at its recent meeting illustrate its usefulness in another direction. It unanimously asked Congress and the executive arm of government to erect safeguards against any discrimination based on race, religion or national origin. "Our nation must by its practices produce a clear witness of truth, justice and righteousness," the board declared. It did not say that its request should be carried out by re-enactment of wartime fair employment practices legislation, but it obviously called for something more effective than mere advice to employers and officials. Another resolution pointed this up by commending the department of defense for adopting a policy of "equality of treatment and opportunity for all persons in the armed services," and urged immediate expansion of this policy and strengthening of its provisions. While it is to be regretted that the General Board did not follow this advice to government by an appeal to the churches to drop their own practice of segregation along racial lines, it rendered an important service to the nation by going as far as it did.

In another resolution the General Board authorized representatives of the National Council to speak for it in hearings being conducted in Washington concerning a new draft law. They are authorized to set forth the need for guaranteeing recognition to conscientious objectors to war or military service. The board did not indicate its own position, but authorized its representatives to speak for its member churches, most of which insist on governmental respect for the rights of conscience. This is registered in the present Selective Service law, which expires next June, but since the new legislation is not yet written, it is important that it should not fail to keep the gains already made in this matter.

Two actions of the General Board dealt with the economic well-being of non-American peoples. One appealed to the United States government to make available to India two million tons of food grains. India, it was pointed out, has suffered a devastating series of floods, droughts and earthquakes and needs help. The board did not advocate the transfer as a gift, but asked that it be consummated on "mutually acceptable terms." The reasons it advanced for this action were the obvious humanitarian consideration of need and the more dubious suggestion that the action might be useful "to strengthen the bonds of friendship between the American and Indian people." The board should use more care in its choice of words. Friendship is an elusive thing. It may come as a by-product of help given when it is needed and wanted, but it seldom can be purchased in the open market. We do not think the board meant it

could, but its language carried that suggestion. The meeting did better in approving a conference of church leaders on how we can help underdeveloped countries when it agreed that "the church cannot evade its responsibility for the hungry and underprivileged but it can only discharge that responsibility by offering more than bread."

It was unfortunate and probably not an oversight that the official press release concerning this meeting of the General Board did not mention two matters of wide interest on which the board acted. One dealt with lay participation and the other with headquarters location. Plans for lay participation were referred to a committee of five headed by Bishop Frank W. Sterrett. Final action will be taken later by the board. The committee on location of N.C.C. headquarters, which was authorized at Cleveland after the most extensive debate of the General Assembly, was appointed at the January 17 meeting. The mandate of Cleveland was that this committee should be geographically and denominationally representative.

The General Board appointed a committee of 24 members. Seven are from the east coast, including three from New York, but only two are from the west coast. Four, including the chairman, President Ben R. Lacy of Union Theological Seminary, Richmond, Virginia, hail from south of the Mason-Dixon line. Eleven come from the central part of the country. Twenty-one denominations are represented. This committee is set up to advise the General Board on the location for permanent headquarters. Its first duty, according to the action of the General Assembly, is to explore locations reasonably adjacent to the population center of the country.

III

This meeting of the General Board probably considered that its most important action was its statement on the international situation. There was considerable agitation at Cleveland for a church pronouncement along this line. No general church body has attempted to speak for or to the American churches on this question since the outbreak of the Korean war. (The Dun commission report was confined largely to the use of weapons of mass destruction.) So now the General Board announced that it has "approved a study looking toward the preparation of a message on the churches and the nation in the crisis." Meanwhile it asked people in the churches "to be steadfast in prayer that, under the guidance of Almighty God, the conditions of peace with justice may be established and a general war may be averted." It rejected the view that a third world war is inevitable, calling it "fatalism of the most pagan sort."

The General Board expressed its belief "that the United States should seek to strengthen the ties by which the freedom-loving peoples in all the nations are bound together." It said: "We believe in the United Nations." It declared: "We believe that the United States should negotiate without appeasement with other governments both within and without the United Nations, in an effort to reach agreements that will secure peace with justice." It came out for a U.S.-U.N. program of assistance to the "underprivileged peoples of the world." It said peace cannot be fully achieved until "the essence of our faith in Christ" reaches people everywhere through "moral and spiritual imperatives," and it ended with the prayer that the President and other leaders of our country "may have recourse to that spiritual power which is of God."

We hope it is understood that we are deliberately trying to be kind when we say that a statement of this kind is not of much help to anybody. Of course we have got to pray to God for peace, but what if God answers: "Why call ye me Lord! Lord! and do not the things I say?" Of course World War III is not inevitable, but how do we keep it from happening? Of course we need allies, but how can we strengthen our ties with them without exposing them to destruction or letting them drag us to perdition? Of course we believe in the United Nations, but *what* do we believe and what are we going to do about it? Of course we favor peace negotiations, but what does it mean to negotiate "without appeasement" when the very act of opening the door to discussion is denounced as appeasement and every conciliatory step is branded as treason? Does the General Board want negotiations or doesn't it?

IV

Something more than this kind of official piety is needed, and something more than what is likely to come out of "a study looking toward the preparation of a message on the churches and the nation in the crisis." What is it? It is that the churches of this country should take the lid off their own "great debate" and thresh out openly their spiritual travail. That debate is going on now in the most demoralized generation of college-age young people who have lived since the "lost generation" of the early twenties. It is going on in the homes of Christian parents, in the studies of conscientious pastors, in the classrooms of faithful teachers. It is reverberating among social workers, among religious workers on university campuses, and in an occasional pulpit. But it is suppressed, covered, hidden, hushed up. It should break into the open.

What is this debate about? Mainly it revolves around one theme: What meaning has the Christian faith to a person caught in this crisis? We are all caught in the crisis, so what meaning has the Christian faith for anybody? Must we understand that war is judgment for sin? That we must repent to be saved? Granted that we sinned, or our ancestors, or our allies, or our politicians—how do we repent? And when we repent, how do we get our allies to repent? And having done that, how do we get our enemies to believe we have repented? What has the church to say that goes beyond stoicism's "Set your teeth and bear it"? Is "the essence of our faith in Christ" which the General Board talks about in its so general statement a Gandhian policy of nonviolent resistance? The General Board would drop dead before it would say so, but some of the most highly respected Christian leaders do not hesitate to take that position. They declare Christian love is the answer. But does Christian love expose the defenseless to tyranny? Isn't that sense of responsibility which attempts to create a world of law and justice on the foundation of the United Nations akin to Christian love? But what law, what justice, is there in war, or is left when war is done?

History is full of unexpected by-products, says Herbert Butterfield in his excellent book *Christianity and History*. Sometimes these unintended consequences are vastly more important than the things we do which come out as we anticipate. That being true, it is not amiss to hope that the

first meeting of the General Board of the National Council may be remembered because its placid observations concerning "the international situation" blew the lid off the great debate which is now going on in the souls of American Christians. "Under the guidance of Almighty God," that may help the cause of peace far more than any commission report.

Touchdowns at Any Price!

SO the National Collegiate Athletic Association has voted to discard its "sanity code"! Two years of virtuous effort to restore intercollegiate football to its one-time amateur status have proved as much as the college athletic departments could stand. Well, who expected anything else? The "sanity code" represented a pledge mutually given by the colleges, with enforcement promised by the N.C.A.A., to stop paying their football players. It left the colleges free to offer the usual scholarships covering tuition and fees; even potential Greek scholars can aspire to such assistance. But it provided that if the colleges went beyond that—if they offered athletes room, board, laundry or other inducements, not to mention jobs for their parents and sports convertibles for their wives—the athlete so paid must work for what was given him.

From its adoption, the "sanity code" proved a bone of contention. Schools charged with violating it—there were seven threatened with suspension at the time the Dallas meeting of the N.C.A.A. threw the restrictions we have cited on the junkpile—asserted that they had only done openly what most of the others had found ways to do in clandestine fashion. Other schools acknowledged that there was enough truth in this charge to make them exceedingly loath to vote any penalties for code violations. Now that the code has been amended into innocuousness, it is being widely claimed that a great moral victory has been scored, for with the sky the limit will not the colleges be much less tainted with the vice of hypocrisy?

To be sure, the intercollegiate athletic body did not proclaim at its Dallas meeting that henceforth anything goes in the production of college football teams. But that was what its action meant. The records will show that the N.C.A.A. refused to change the portion of its code which lays down rules to govern the recruiting of college players. They will also show that although the requirement that an athlete must work for any aid beyond tuition was discarded by a close vote, sectional conferences and separate institutions were left with power to enforce such requirements—if they so desire. But the record is one thing, and what actually will happen from now on is something else again. By those colleges which have been paying their players, the Dallas vote will be regarded as a green light. We expect it to lead to the wildest free-for-all to round up promising young Neanderthalers for collegiate squads that the country has ever seen.

The Christian Century is not greatly interested in collegiate athletics. To us it seemed as of somewhat less than cosmic importance that Notre Dame lost four (was it?) games last fall, or that Michigan beat Ohio State without ever making a first down. If the colleges want to turn their football into a training school for the professional leagues, we have no great objections. To be sure, this seems a somewhat dubious use of collegiate facilities and funds, but is it any more so than other uses, such as training for hotel-keeping, or traffic directing, or atom-bomb dropping? So it is not the nature of collegiate athletics as such which makes us believe the action at Dallas worthy of comment. Our interest has been aroused by something else.

The fact about the Dallas vote which needs to be observed, it seems to us, is that it constituted a frank acknowledgment that the controlling purpose of college athletics is to win. Outsiders may have suspected this for some time, but at Dallas the colleges themselves voted it. That was the meaning of the N.C.A.A. vote, shown as clearly as though it had been put into words in the resolution adopted. What the representatives of the athletic departments of the colleges were saying by their action, in language which no teen-age boy could misunderstand, was that the "sanity code" had to be emasculated after only two years because its observance would endanger the colleges' chance of winning. The varsity must win! Nothing can be allowed to stand in the way of that paramount end.

If one asks why this insistence on winning, many reasons are advanced. For one thing, the coaches must win if they are to retain their positions. This is not universally true, of course, but the casualty list in the coaching ranks at the end of every season very closely follows the figures in the won-and-lost columns. Coaching, especially in the "big time," is a highly paid profession. It is also one of the most ferociously competitive professions in the country. Most of the sought-after coaches will not consider linking their precarious fortunes with a college which will not promise to provide the "material" which the coach holds necessary for a winning team. Even Harvard has recently agreed with its coach that something drastic must be done about this matter of "material."

Winning is also said to be required by the stupendous financial costs of the kind of collegiate football which makes the big headlines. Frequently a vicious circle gets started: heavy investments are made in athletic plants which require winning teams to carry the debt charges, which in turn require heavy investments in players and coaches to insure the winning teams. Moreover, there is a belief that a winning football team makes a college's most effective advertisement, attracts students and pays for other items in the college's athletic program. We think that belief largely mistaken. We remember talking to a college president years ago whose school had taken a whirl at "big time" football. It had succeeded to the extent of bowling over all its regular opponents and achieving a scoreless tie in the Rose Bowl. Yet this president stated that the venture had proved a financial disaster for his college, and vehemently affirmed that any honest accounting would show a football deficit in practically every school in the country. College administrations and athletic departments, he assured us, have a way of working together to make such accounting rare.

More than any other factor, however, the college alumni are responsible for the insistence on winning. An alumnus may achieve no distinction whatever, either in his calling or as a man of culture in his community. But if he can only crow over the other members of his golf foursome or

win his $5 bet with the alumnus of a rival college who sits at the next desk, he nevertheless feels that in some mysterious fashion he has acquired loftier stature in the eyes of his fellow citizens. Silly? Of course it's silly. It's downright infantile. But ask any president of a college where "the team" has failed to win consistently over a stretch of years, ask any coach in a similar situation, and nine times out of ten they will argue that all the evils of subsidized college athletics trace back to a single source—the American alumnus in his ineffable asininity.

Whatever the reasons, it was this demand for winning football teams that produced the Dallas vote. And the Dallas vote showed what the American college, in one department where it has a truly powerful influence on its undergraduates, is really teaching. Nothing—not even a mild code of ethics—must stand in the way of winning! We commend a careful study of what happened at Dallas to the consideration of all the faculty committees which have been preparing reports on the state of American higher education and what should be done about it. Almost every college has such a committee. Most of them seem to think that the reason the colleges are not doing a better job of educating is to be sought in the curriculum. If only there were different courses, they usually conclude, or if only the courses were arranged differently, or offered under different conditions, the educational product, as judged by the alumni, would not be so dismal.

This strikes us as just another illusion of the academic mind, which seems peculiarly susceptible to illusion. Doubtless curricular shortcomings are a factor in the admittedly unsatisfactory situation in the colleges, but they are not the most influential factor. College administrators and faculties need to get it through their heads that the effective teaching in the colleges goes on outside the classrooms. Campus politics, as we have pointed out in these pages before, is the real course in which the student prepares for public life; not the lectures of the professor of political science. The method by which the college recruits its football players is the class in which the student learns ethics; not the courses designated by that title, much less those lumped under the head of religion. And the college's demonstration of its belief that every other consideration must be subordinated to the demand for victory—this is the real preparation which it offers its students for participation in "the American way of life." To discover how well the college teaches this lesson, one need only look at the alumni.

The Cultivation of Vanity

Editor The Christian Century:

SIR: May I have the floor for a moment to speak a piece on behalf of a trait of human nature which is usually regarded as one of Satan's masterpieces? The wicked demon for which I have become attorney for the defense is Vanity.

Vanity has taken a pretty hard beating from the godly and the moralists through the years. Some people have even renounced the "vain glory of the world" in a baptismal covenant (a somewhat hasty step). The Bible is rough on vanity, particularly about not "lifting up the soul unto vanity." That bothered me quite a lot in my early days. There was no penalty attached in the 24th Psalm, but I feared the worst. I used to wonder what was in store for the little girls I saw at dances; they were certainly lifting up, if not their souls, at least their heads, unto vanity in the mirrors, poking their curls around to achieve a more potent magic. Vanity was definitely bad.

So it was an eye-opener to me when I came across a remark made by that amazing invalid Alice James, the sister of William and Henry. Alice was deeply depressed by reading the endless hypochondriac recordings of George Eliot in her published letters and journals, and finally bursts out in her own journal:

> What an abject coward she seems to have been about physical pain, as if it weren't degrading enough to have headaches, without jotting them down in a row to stare at one for all time, thereby defeating the beneficent law which provides that pain is forgotten. If she related her diseases and "depressions" and told for the good of others what armor she had forged against them, it would be conceivable, but they were simply cherished as a vehicle for a moan. Where was the creature's vanity?

There you have it—vanity a minister of grace! What kept Alice James on a higher level, so that she could refuse, as she said, to "accept the horizon of invalidism"? Many things, of course. But one force was vanity, the creation of a *persona* to which she lived up, too vain to sink down to making life the "vehicle of a moan."

A lawyer, very effective before court and jury, has written that he learned to speak by reason of vanity. Once in his early years he was addressing a large political meeting, and a perverse breeze blew from the stand his whole battery of notes and scattered them down into the audience. He had to decide in a split second whether to suffer the humiliation of having them picked up and restored or indulge the luxury of making a lordly gesture and saying gaily, "Don't bother, I don't need them!" He chose the gesture of vanity, took off into the air, made a safe landing, and lived happily ever after, free from notes.

It is incontestably true that a good supply of vanity helps to lift and keep a person up to the level of good manners—a good level on which to live, and a high one too. Many a person is too vain to raise a rumpus over an accident in a restaurant—being anointed with a sprinkling of soup, for instance. The reason may be that he is a truly noble character, but he had better give at least an "assist" to vanity, the necessity to keep up the pose of living on a higher level than that of a bad-tempered crab.

In many homes there is a little dressing table where the noble wife and mother can look into the mirror when she is applying lipstick and other bits of legerdemain. It is called a "vanity," a sound piece of furniture. Every home should have one. A man is out of luck when his wife becomes so saintly that she ceases to be a bit vain about her personal appearance. And vanity can be a spiritual force. There are many times when a new tricky little red hat will do more for a woman's spiritual morale than a dozen prayer meetings. Honest! Yours, Simeon Stylites.

This is the Second of a Series of Articles by the New World Leaders of the Churches on 'What Shall I Preach to a Fear-Stricken Age?'

Man Must Remain Man

By Otto Dibelius

WHAT can I preach in a time like this? I am not a radio preacher, but a bishop. When I step into the pulpit I do not preach to an invisible world; I speak face to face to a congregation in Berlin; not, to be sure, a congregation such as the average pastor addresses, but—since it can hardly be otherwise when a bishop preaches—to people from all parts of the city, and sometimes, when the newspapers report on the sermon, even to Evangelical Christianity in all Germany.

I

In Berlin all the influences that flow through the life of the German people are concentrated like rays of light in a burning glass. The church in which I preach is located in the Russian sector. It is the only large church that remained standing in central Berlin, 600-year-old St. Mary's Church. I go there from the American sector. The congregation is made up of people from east and west Berlin, among them many friends from the Russian zone. Seldom are there people from West Germany or from any of the Western countries, for they generally avoid setting foot in the Russian-controlled part of the city.

Almost all my listeners are people who are deeply worried—over the prospect that there will be yet a third war; over the possibility that the little property they still possess will be taken away from them; over their children, who are forced to attend anti-Christian schools. Those who come from west Berlin fear that, if there is war again, their part of the city will immediately be flooded by Russian troops and they will have to experience for a second time the terrors that were loosed in 1945. Many of my hearers are refugees from the eastern provinces which today are Polish territory. Many of them were once well-to-do and held highly respected positions. Today almost all of them are poor and live in cramped, miserable quarters. Some are simple, unschooled people. But some are highly educated, young and old. And there are many more men and very many more young people among my hearers than in most of the other churches of Berlin.

This then is my congregation. What can I preach to such a congregation?

II

For an Evangelical theologian in Germany this question is rather surprising. So far as the sermon is concerned, we Germans all undergo strict training. We have been taught that it is not allowable to use a text from the Bible merely as a motto and then preach whatever occurs to us in the way of human thoughts or insights of our own, wise or foolish. We are to preach "according to Scripture"—such has been the demand of practical theology in Germany for the past 150 years. We are to preach the gospel, without adding anything to it or taking anything away from it. But the gospel is always the same, for young and old, for rich and poor, for educated and uneducated, for the congregation of 1850 and for the congregation of 1950. In many of our Lutheran *Landeskirchen* the old rule of the Scripture for the day is still in force; that is, every pastor must preach on the text which for centuries has been prescribed for a given Sunday. In consequence, he is obliged in his sermon to attend only to what Holy Writ says; he may not adapt his sermon to the conditions of the moment. Indeed there are many among the younger generation who insist that the only proper sermon form is the "homily," in which a text is interpreted verse by verse, without any attempt to create a unified theme. In any case the iron rule in Germany is: Preach the gospel! But that means: Preach Jesus Christ!

Nevertheless the preacher who is in touch with his people will be able to sense what they especially need. And in proclaiming the gospel he will lift out from the unsearchable riches of Holy Scripture precisely the things that need to be said today. Those things seem to me the following:

III

I must tell the people that they stand under the mercy of God. Formerly it was often said that there was too much consoling in the Lutheran churches; that this was why almost everywhere there were more women than men at worship services. But today it is really necessary that something of consolation be felt in the sermon, for a silent hopelessness lies over the congregation. All these people there beneath the pulpit have experienced the mercilessness of fate. For twenty years violence has ridden over their lives. Many have become doubtful about God, without quite being able to deny him—else they would not be in church. And when one speaks to the younger generation about the love of God, the answer is a shrug of the shoulders. They point to the ruins that surround the church. They tell the story of their family: the father perished in a concentration camp; a brother was killed in battle; a sister was raped a score of times during the occupation of Berlin and in consequence is hopelessly diseased; the family dwelling was bombed to ruins. For five years they have not had a home fit for a human being; at work they are constantly spied on. The love of God? They have never known what that is.

To help these people back to the faith that in our living and dying all is grace is unspeakably difficult. And yet it must be done. Here is the alpha and omega of the gospel. Either it is true that grace and truth have come through Jesus Christ and that we have all received of his fullness "and grace upon grace"; or our whole Christianity is nothing.

But there is only one way to make this grace believable once more: through the crucified Christ. My Berlin congregation no longer understand Psalm 103; but when the Crucified One cries out, "My God, my God, why hast thou forsaken me," they feel at home. There is convincing

power in the fact that the grace of God was over this cry of pain and that it could be followed with "Father, into thy hands . . ." Never have I heard Mark 15:34 cited in sermons from German pulpits so often as today.

IV

But proclaiming the mercy of God in a day that bristles with mercilessness must not lead to confirming the people in their self-pity. God's mercy must restore to tired men the strength to go bravely to work.

Therefore my next effort is to tell them that the Christian may never "stand aloof." (This phrase from Obadiah 11 is differently translated in the German Bible, but its meaning is borne out by a hundred other passages from Scripture.) A people that for twelve years lived and suffered under a dictatorship and then, after an unconditional surrender, was unable to make any decisions of its own for five further years has inevitably become extraordinarily blunted with respect to the common life. "The others will do with us what they please anyway"—such is the general attitude. The people want to earn a living; they want to build up a modest existence from the ruins. For the rest, they want to be left alone. Let the politicians do what they please; what concern is that of ours? "*Ohne mich*" ("Count me out!") is the slogan today. No one ought to be deceived by the enthusiastic demonstrations of hundreds of thousands in the Russian zone. That is all compulsion. If the compulsion lets up, 90 per cent of the people there will likewise say, "*Ohne mich.*"

From this situation there arises for the church of Jesus Christ the great duty to preach again and again the biblical truth that every life that is lived only for itself stands under the curse of God. With all urgency the church must make it clear that everyone is responsible for the destiny of his people and that this destiny is not made from the outside but grows from within. Even though a dictatorship rules again in East Germany, and in West Germany there is at best no question of free self-determination—even so the Christian has sufficient opportunity to shape a Christian way of life and to influence other people. This is a task he is bound to fulfill.

V

In all this the immediate goal must be to preserve peace. Here in Berlin this is a particularly difficult theme. In East Germany the only kind of peace that may be talked about is a Communist-organized peace. And thus many in West Germany are led to fear that the peace efforts of the West would merely oppose a *pax Americana* to the *pax Russica.* The theologians tend to escape this dilemma by strictly limiting the peace of which the gospel speaks to reconciliation with God and by declaring that the idea of peace between the nations is an unbiblical utopianism.

But in Berlin things wear a different look. Berlin is the one metropolis in the world of which, if there is war again in Europe, certainly nothing will be left but a pile of rubble, compared with which the ruined city of today will seem like a garden of Eden. Here in Berlin the Christian perceives that it is his immediate responsibility to do everything in his power to preserve peace. And no one here can doubt that this is a task of love, following from obedience to the Lord Christ.

Now it certainly is not for the Christian community of Berlin to decide whether there shall be war or not. That will be decided by a few politicians in Washington and in Moscow. It cannot even be said that it is the responsibility of Christianity to influence public opinion because politicians will have to take public opinion into account. For public opinion exists only in a democratic world, not under a dictatorship. But in the first place, Christianity has the weapon of prayer. That peace should be prayed for must be the preacher's most serious concern today. And second, every act of love and of understanding is a little stone for the wall that shuts off war. To be sure, Scripture holds no promise that one day wars will end. But is it impossible that war should become a practical impossibility between certain nations because there is understanding and sympathy on all sides and because everybody is opposed to deciding the issues by war?

The greatest threat to peace lies in the fencing off of the peoples from each other. Where peoples no longer know anything about each other, where life is dominated by mutual misunderstanding and the newspapers fill their columns with false representations, there hatred has an open road. And hatred finally discharges itself in war.

Here Berlin has a special task and a special responsibility. In Berlin, East and West meet, which are elsewhere shut off from each other. In Berlin an opportunity is given for man and man to come to an understanding. Year by year such a rapprochement between individuals becomes more and more difficult, and the possibility of meetings between influential persons becomes smaller and smaller—which is why a quick clearing up of the problem of Germany is the most important of all international tasks. But at the moment the opportunity for people to speak to each other here still exists, and it is the duty of Christians to make use of it.

Certainly the sermon cannot be used to suggest political steps for the preservation of peace. In public life outside of the pulpit the preacher is free to express his opinion as to whether peace is best preserved by confronting the opponent with mighty armaments, or whether armament only brings war nearer. Such matters have no place in the sermon. But every sermon ought to make it clear that the church of Christ does not proclaim crusades and never incites to war, but prepares the way for love and not for violence.

VI

This brings us to the last point: we Christians are bound to preach that man must remain man. The totalitarian states have made visible to all eyes the danger that not the human being, but raw materials, technical progress, power and ideology will be counted the really important thing on earth. It is thought justifiable to destroy human beings if they stand in the track of one's own power, and ways have been found to annihilate the whole personality of prisoners by chemical means and by psychological methods of many kinds. Raw materials, power, ideology! The human being has only a little value as a unit of work. When he is no longer of use, he is to be thrown away.

This danger has been present for a long time. But only now has it come into the picture as a studied and deliberately adopted method. And where it is realized, the

nation falls into barbarism and there is an end of Christianity. For this is the fundamental teaching of Holy Writ, that man is made in the image of God, that even sin cannot wholly destroy this image of God, and that Jesus Christ came into the world to restore the image of God. If any man is to be counted a thing of no value which another can destroy and throw away as he pleases, then everything that Scripture reveals to us as the nature and will of God loses its meaning.

This, then, is the challenge to the preacher in Germany today. He must proclaim that God holds man in such high respect that he allowed his Son to die on the cross for man. But if God so respects man, then surely men will have to respect each other in no lesser degree.

After all that we have had to go through in Germany, every heart is wide open to this message. And this fills us with confidence. For where this message is heeded, the feeling for freedom, which is so easily lost to a conquered people, is reawakened and strengthened. And on freedom depend all faith and all genuine inner life.

This is what I try to preach. Whether it has an effect on the hearers is not within my power and responsibility. If only my great invisible Hearer—God—speaks his Yea and Amen!

Are Baptists Protestants?

By W. O. Carver

A SOUTHERN BAPTIST paper recently published an article which insisted that Baptists are not Protestants. It took pride in this claim—which, incidentally, is rather widely affirmed among Southern Baptists. In another paper the honored professor of homiletics in the Southwestern Baptist Seminary, at 90 still vigorous as professor emeritus, took the position that this is a matter to be decided by the dictionary; that is, by the vocabulary of present-day thought and writing. On that basis Baptists are definitely Protestants and there is no occasion for them to quibble about it.

At the invitation of The Christian Century, some suggestions are here made with a view of setting this question in its historical and logical connections. Let us start with the fact that the term Protestant was not the name of any one of the Reformation churches. It did not become a part of the official name of any denomination until 1785, more than 250 years after the rise of the Protestant Reformation. When the United States set up independent housekeeping, the Episcopal churches in this country, until then a recognized extension of the Church of England, found themselves in an embarrassing situation. They solved their difficulty by formally adopting the name "Protestant Episcopal Church in the United States." This remains their official name, although not a few of their ministers and laymen prefer not to be included as Protestants. A dissident branch of the British Methodist body in 1825 adopted the name "Methodist Protestant Church."

'Protestant' a Popular Name

It should be recognized therefore that in general the term Protestant is only a popular designation. Historically it grew out of a "protestation" by something like a score of ruling princes and representatives of certain of the German states against the action of the Diet of Speyer, which in 1529 sought in behalf of the pope and the emperor to establish ecclesiastical unity throughout Germany. These protesters were dubbed "Protestants" by their opponents. By degrees this designation was popularly expanded to cover all churches growing from the 16th century Reformation. The reformers called themselves *evangelici* in general, but with specific church names, such as Lutheran, Reformed and, a bit later, Presbyterian and Church of England.

The Anabaptists, who in a general way and in some specific ways are forebears of modern Baptists, took on no common identifying name. It was their enemies and opponents who gave the name Anabaptists. They arose in more than a dozen separate groups which had no common organization or medium of uniting fellowship. Their greatest weakness was a deficient sense of community. They were intense individualists and their churches were congregationally autonomous. Not only did they have no recognized common founder, comparable to Luther, Zwingli, Calvin or Laud; they had no common leadership.

Hubmaier the Leader

The Swiss Anabaptists in Zurich and adjacent sections did separate from the Church of Rome, just as other Evangelicals of that period did. But they did not "protest" or seek to "reform" the Roman church, as did the others; they repudiated it *in toto*. Balthasar Hubmaier, who became the most outstanding and constructive Anabaptist leader, was a priest of the Roman Catholic Church in southern Germany. While still a Catholic priest, he began independent teaching and preaching of the Bible in the German vernacular instead of the prescribed Latin, and started to administer the eucharist in both kinds. Presently he went to Zurich to confer with Grebel and his fellows and also with Zwingli, hoping to come to terms and still remain a Catholic priest or, if that proved impossible, to identify himself with the movements represented by these men. He was excommunicated by Rome and went to Austria, where he worked for five years under persecution. After strenuous efforts on the part of the religious and political authorities to induce him to recant and return to the Roman church failed, he was finally burned at the stake in 1528.

The center of Hubmaier's conflict with the authorities was his insistence on entire religious independence of ecclesiastical and political authority. This insistence was rooted in his basic conviction of individualism in one's

relation to God. Both positions were supported by his conviction that religious authority is to be found in the Scriptures and not in creeds, confessions, traditions and papal decrees.

Protestants of the Protestants

All the independent groups of Anabaptists were in essential agreement, though with varying emphases, with the positions so strongly stated by Hubmaier. But there were no formal and unifying agreements among the groups. Thus Anabaptists and Baptists have not improperly been described as "Protestants of the Protestants." They went beyond all the Reformation churches in following through the logic of the Reformation claims. Thus they were in fact, though not in specific terms, in protest against not only the Roman Catholic Church but the Reformation churches as well.

What then are the grounds of the current protest of so many Baptists against being called Protestants? Their position is exactly opposite to that of Anglicans and other Episcopalians who dislike being classed as Protestants. The latter base their objection on their concept of the continuity of the church and its essential oneness. Baptists base theirs on denial of all connection with the one institutional church, organic or historical. In taking this position, as we have seen, they overlook certain facts of history and practically ignore the essential oneness of the spiritual "church which is the Body of the Christ."

The Swiss Anabaptists who came directly out of the Roman church brought with them something of the idea of institutional continuity and also of sacramental significance in the ordinances of the gospel. Moreover, the idea of the local church as the primary, if not the only scriptural and proper, institution of Christianity later led to the notion that the word of Jesus in Matthew 16:18 requires an unbroken continuity of local churches. This notion resulted in efforts to claim continuity with groups (in the usual terminology, "sects") which through the centuries refused to be included in the over-all church institution. The fact that these groups differed from one another and the further fact that Baptist churches today would not accept letters of transfer of membership from such bodies as these has been too little taken account of in much Baptist thinking.

Theology and Persecution

There are, however, other grounds for the Baptist opposition to being classed as Protestants. To begin with, Anabaptists and modern Baptists have strongly held that the concept and conduct of the Roman Catholic Church and of any authoritative centralized church involve fundamental errors which subvert Christian truth and the New Testament ideal of the church. They assert that these errors tend to vitiate the essential meaning and purpose of Christianity in history. Among these errors they would name family church membership involving "infant baptism," organic interrelation of church and state, the territorial church inclusive of and controlling local churches, sacerdotalism and its complement sacramentalism. Thus they group the "Protestant churches" with the Roman and Orthodox churches and dissociate themselves from all of them.

Again, three centuries of isolation from the general Protestant movement, during which they were contemptuously regarded as "sects" and themselves came largely to accept their status as religious pariahs within Christendom, during which they suffered repression, persecution and in many cases annihilation—all this ingrained into the consciousness of surviving Anabaptists the sense of separateness and a conscious or unconscious resentment of persecution. Every major Protestant denomination took part in the persecution and suppression of the "sects," which refused to be identified with official, established, territorial churches. Even in the American colonies this treatment continued. The founder of American Baptists was banished from the Massachusetts colony, the act of expulsion being repealed only 300 years later. In South Carolina the Baptist group which had fled from Maine in search of freedom found itself compelled to put up with the disfavor and disadvantages imposed by the influence of an aristocratic church.

Baptists continued to be regarded by other Christians even in the United States as "sectarians" until they became too numerous and too aggressive and too evangelistic to be ignored. Now they are generally recognized as a genuinely important evangelical group. To be sure, Baptists will not be fully Christian and fully free in their spiritual consciousness and conduct until they can forget much of their experience and history since the Reformation and accept full membership in the spiritual body of Christ. This acceptance must remain difficult for them so long as radically different, essentially contradictory concepts of the church dominate the various "Protestant churches." Spiritual unity is difficult in a context which seems to involve ecclesiastical union.

A third fact influences Baptists, as it continues to influence all the denominations. In the process of evangelical growth, a divisive ecclesiasticism made the 19th century a period of polemics, in which Baptists shared. Too extensively they joined the Reformation denominations in vigorous denunciation of "popery and the Roman church" as the "Antichrist and the Great Whore of the Book of the Revelation." But Baptists widened their antagonism to include the Reformation churches as "daughters of the Great Whore." It has required much time for the Spirit of Christ and the sense of fellowship among all the people of Christ to lift us above the polemical attitude and the coarse vocabulary of ecclesiastical warfare. In common with other denominations, our theological seminaries conducted courses in polemics up to the dawn of the 20th century.

New Appreciation of the Church

We have—most of us of all denominations—come into a period of ecclesiastical apologetics and we are beginning what may be called ecclesiastical evangelism. We tend to make our convictions concerning the church, the gospel and the function of the church a gospel to be persuasively offered to fellow Christians. So long as any organic body of Christians are deeply persuaded that their convictions concerning doctrines are vitally necessary to the understanding and the destiny of the Christian movement, they cannot surrender or suppress these convictions. Herein lies chiefly any legitimate ground for refusal and hesitation to participate in the ecumenical movement, even if this movement seems to be a logical next step in the course of polem-

ics, apologetics, cooperation and full Christian fellowship.

Because many Baptists were obsessed with the notion that true churches must have a line of succession—a notion derived from Roman Catholic, Orthodox and Anglican claims of apostolic succession—and yet were unwilling to be identified in any way with the Roman Catholic Church in this matter of succession or to acknowledge any debt to any of these denominations, they sought succession by way of the dissident "sects" through the centuries. Thus they quite overlooked that all such sects were essentially, vigorously and sacrificially, even unto martyrdom, actually Protestant, every one of them. If modern Baptists had taken more account of history and if they could have escaped mistaking the origin and proper use of the term Protestant, they would logically claim to be in the true Protestant—that is, evangelical—succession.

Christians—Or Else

By Margueritte Harmon Bro

WE were standing in the taxi zone near the main post office in Hongkong. The long safety zone was crowded; some fifteen Europeans and Americans towered over approximately seventy-five Chinese, all well dressed, most of the younger men in western-style suits. Whenever a cab swung alongside, a dozen of the young Chinese, laughing and shouting, sprang for the doors and hung on like mad until as many as possible had crowded in. Then I remembered that the races were on. Near by stood a tall British woman, her fly-away hair bristling her indignation. From taxi to taxi she strode but always there were Chinese ahead, battling merrily but with firm intention; once two of the lads bumped into her, apologized on the run and made their cab. I did not think they were much perturbed to have jostled her. In a loud voice she told the listening world, "Four years ago they would not have dared grab cabs from a foreigner. I could report them to the police."

Naturally—having lived in the Orient alongside the British—I should have said, "Listen, babe, it was your blatant superiority which cost you Englishmen India, and anyway whose country is this?" But I was preoccupied with a further question: Why didn't she report these rowdy-dowdy well-to-do Chinese to the police? They were as wanting in ethical appreciation of first-come-first-served as any crowd of taxi-grabbers in the Union station, Chicago, and goodness knows somebody should report them to the police. Finally the husky Britisher walked to her destination, and not via the police station, for the best of all reasons—it would not have done her a lick of good to report to the police. The whole of Hongkong, including Kowloon, is edgy on the question of white superiority. Communism the people fear; thousands of them escaped from it only just in time, leaving their prosperous banks, importing houses, hospitals and all sorts of businesses behind. But white superiority they hate with deep and abiding resentment.

Without Benefit of Taxi

Without benefit of taxi I finally arrived at a lovely Chinese home near "The Peak." Dr. P. K. Liang, one of the best trained physicians in China, had escaped from Tiensin on next-to-the-last ship before the Communists took over. He had had seven years of training in England plus work in America. He came of an eminent family with a long record of scholarly pursuits and social service. His father had once been ambassador to Washington. His wife's family was likewise a distinguished one. Although the Liangs had not been able to bring out any of Dr. Liang's hospital equipment, they had brought Mrs. Liang's grand piano. She had studied for five years in Vienna and she played for us—Mendelssohn, Beethoven, many old favorites. At dinner the subject of American railways came into the conversation. Dr. Liang was reminded of a trip to America when he was to speak at a denominational national convention. His train had swung into Canada for a short stretch and the conductor was all for putting the Chinese delegates off because of a regulation against Orientals' crossing the border even in transit. It took the protestations of the denominational dignitaries plus some signing of papers to get the Chinese on their way. Dr. Liang laughed as he told the story but he added, sadly, "Those things linger."

'Superiority' is Risky Business

Sometimes they linger all the more irrepressibly because they can be made into a funny story. Dr. Bachtiar, vice-minister of education in the new Republic of Indonesia, has just completed a trip to the United States, visiting schools of all sorts, picking up pointers on democratic education for use in reorganization of the Indonesian school system. Educated in Holland and speaking good English, he made an excellent impression every place he went. But on his way to Berea College he was shunted into a jimcrow car. Of course he could have produced his diplomatic passport and made a scene, but he is a modest man and besides he was intent on learning the ways of democracy. Back in Java, ardent in appreciation of things American, he adds this "amusing" story about jimcrow. One notes that it is only the Americans who find it amusing that one of Dr. Bachtiar's attainments should have been so treated. The Javanese have so recently got rid of their colonial masters, the Dutch, that they are nationally bent on proving to the white race in general that white superiority is risky business.

Coming into the port of Saigon, Indo-China, our son Andrew, who is a mild and courteous lad by any standards, took our passports into the cargo ship lounge where the customs officials sat around the table. After waiting a few moments and finding that no one looked up, he tossed the

passports on the table and went out. Five minutes later when the captain arrived there was the devil to pay. Customs wanted to know who did this white man think he was? He couldn't wait to present his passport respectfully; because he was white he thought he owned the earth. The whites could learn a thing or two; let the entire crew stay aboard the ship in port. Finally the captain got in his explanation that this boy was not a member of the crew; he was an American passenger. At the moment Americans are important in Saigon—or perhaps all representatives of the democratic nations are important as the French Foreign Legion swarms in to protect the city against advancing Communists. But the dark expressions did not leave the dark faces of the Indo-Chinese.

They Know They Can Fight

In Bangkok it seemed as if every Siamese was alerted to the least trace of white superiority, and there were plenty of traces. White employers seem to feel that because their chauffeurs and servants speak halting English they must also be unable to hear well. "These quaint people!" "The natives are all dirty." "Being Buddhists they can't bear to kill their sick dogs and rats." "Maybe there is an honest Siamese but—" Even though as employers the Americans stand at the top for fair play, generosity and kindness, the news of their attitude toward "inferior races" gets around. Our guide at the fabulous marble temple says: "You didn't think dark-skinned people could build such a beautiful place of worship, did you? White people think they have the only great architects but our ancestors built porcelain palaces when your ancestors were still savages." Before the ministry of justice a Siamese friend says proudly: "Our people made a great record in the war. To be sure, it was a mistake to support the Japanese but we won't be on the wrong side next time, and we surely showed the world we could fight." I feel uneasy and hope he and I will be on the same side. I see the royal submarines and the royal elephants and somehow the elephants look the more threatening, with their inscrutable pink eyes and nervous dispositions. I should like to be friends with all peoples who understand the ways of elephants.

In Keelung, northern port of Formosa where part of our Seventh Fleet now lies, reporters and businessmen were so cordial in sharing their views that I could do no less than answer questions, so far as I knew any answers, about America. The first question was, "How do Americans justify their interest in helping to free the Chinese people from their Communist oppressors when the colored peoples in America are discriminated against?" I could hardly get started with my optimistic reply about things becoming better because a dozen of them leaped into the conversation with instances recently reported from brothers, cousins and friends now in America. "Negroes have to buy their tickets at a different window from the whites; isn't that pretty silly?" "A clean, educated Negro walks into an eating place and is requested to leave but a drunk white man can sit down and be served." "A Negro in my brother's class was top man in his pre-med work but he couldn't find a single medical school which would admit him. He was trying to get into the Rockefeller Medical School in Peking when the Communists took over and now he has no place to go. Except with the Communists!" Another interrogator asked, "Why couldn't the P.U.M.C. endowment be used temporarily for a medical school here in Formosa where all colored peoples would be free to come?"

'Out to Get the Whites'

Last week in Singapore—one of the world's most cosmopolitan cities—there was a strict curfew at sundown because a few days before scores of people had been killed in a mob uprising; scores of European cars were burned. Why? A small incident precipitated the resentment of the Moslems but everyone made the same laconic diagnosis: "They're out to get the whites and scarcely need an excuse." Who are "they"? The nonwhites, which means anyone with a trace of Indian, Arabian, Malayan or African ancestry. One has only to listen to the cursory remarks of the white community to understand how deep-rooted the feeling of supremacy is. Typical was a question from a young Britisher in our ship's company who wanted very much to meet the young woman who is cultural officer in the American consulate. "I know she comes from Hawaii but could you find out whether there is any Eurasian strain?" "What if there is?" I inquired. "What if she is fifth generation in one of those missionary-royalty families who are the economic princes of the Hawaiian Islands?" He shook his head. "Dark is dark, no matter how light it appears. Neither education nor money can redeem a dark skin out here." Well, ideas like that are shouted in more than words and the dark-skinned peoples hear with more than their ears.

Everywhere it has been the same, even in polite, anxious Japan. People are edgy, sensitive, proud, belligerent, suspicious about the American attitude in regard to colored peoples. They grant our generosity, they hold us free of intent on territorial acquisition, they respect our integrity where promises are concerned, and then they discount all these virtues because of our national stand on the color question. Every little incident of discrimination seems to make its way into Oriental newspapers. Maybe the Communists feed in such reports as propaganda, but the devil of it is that all the incidents reported to me I either knew to be true or had witnessed their equivalent. I have gone to religious conferences and had to separate from my Negro friends in the dining car although, of course, it was possible to talk across the partition. The crime wasn't in sharing ideas but in sharing food. For ten years I lived on the campus of a swank little college as up to date educationally as colleges come, but we could admit no colored students by order of the trustees. In the same town there was a Negro CCC camp but the boys were strictly uninvited to the Baptist church, also by vote of the official board. Who wants to run the risk of sitting next to a Negro in church? And on the Sunday when African missions are being presented?

Basic Law of Survival

When I was young I thought the advice of Jesus about acting out the brotherhood of man was a fine set of precepts which it would be nice if all Christians followed. But now I conclude that those suggestions of his were actually basic laws of survival. Reduced to their lowest level, they are our hope of allies in the Terrible Day. It isn't merely

nice and kind and generous to incorporate them in daily life; it is starkly necessary. The day of our great need is only a sunrise or two away. Then, too, I resent being made to appear foolish. I don't like having a Filipino orator make out that my countrymen actually believe that brains, brawn and moral sensitivity are Mendelian traits color-bound to white skin.

I don't even like to hear a friendly Siamese explain to his neighbors that many American Christians do not share this discrimination against colored races but are powerless to do anything. The church powerless? Christian people powerless? "Bologna!" I say to him, and then have to explain what "bologna" means. I reach for all the incidents I know in which progress toward brotherhood is apparent, and I know a lot of them. I was also there when they happened. I have sat at the tables, ridden the buses, where a stand for nondiscrimination was quietly made effective. I have seen conventions turn down a city's invitation because there was discrimination in the hotels. All this sort of thing occurring on American soil sounds powerfully impressive in the Far East. Far East? Far from what? Not far from war and its total destruction, certainly.

The islands of the sea form a natural sounding board of fabulous effectiveness. When I get home again I'm going out into the highways and byways and make more dark-skinned friends. All in all, I'm scared not to. But then, I'd rather. The world is so small now; so air-bound, so fear-bound, so hope-bound. Life is so short, so hard; so beautiful, so warm in fellowship. By the grace of the good God who will look beneath the exterior of my skin and actions to my intent (I hope), I'd like to make my kinship to all God's chillun *plain*. It seems as if the time has come to sing it out; to wave it high with the Stars and Stripes which look so unapologetically glorious in foreign parts. But we can't kid anybody with fine phrases; by the time they are translated they sound hollow. Brotherhood to be real has to be honest like sunlight, humble like water which just naturally levels off, flexible like green willow, invincible like the tide, inventive as a monsoon in seeking a crevice to enter. Confucius said it in 500 B.C.: *Sz hai dj nui, gai hson-di, ye*—"Within the four seas all men are brothers." But half a millennium later someone else said it better: "One is your Father and all ye are brethren." Already brethren, that is, if we only knew it.

BOOKS

Brunner's *Dogmatik*

THE CHRISTIAN DOCTRINE OF GOD: DOGMATICS, VOL. I. *By Emil Brunner. Translated by Olive Wyon. Westminster Press, $6.00.*

BRUNNER'S *Dogmatics,* of which this is the first of the three or four volumes that are planned, is relatively concise as compared with Barth's, the five much larger volumes of which that have already appeared seem to cover only about one-third of the field. I don't know whether these eminent European theologians realize the unfavorable reaction which that word arouses in readers who get their theology through the medium of English rather than German. They both have a good knowledge of English, and Brunner is fluent, but this point may have escaped them. My technical adviser on German confirms my impression that the German noun *Dogmatik,* meaning a systematic and comprehensive treatise on theology, is quite free from the connotation of stubborn and unreasonable "dogmatism." A *Dogmatik* is not necessarily, or even presumably, *dogmatisch.* Brunner's certainly is not, in the odious sense.

This first volume consists of "Prolegomena" (about one-third of the book) discussing the nature and task of dogmatics, and a Part I, "The Eternal Foundation of the Divine Self-Communication." This foundation is, of course, God himself; but there is reason for using that rather ponderous phrase. Central to Brunner's thinking is the idea that the Christian God must necessarily be a God who reveals himself. He is the eternal subject of self-revelation, never the object of discovery by human thinking. Thus the God of Christian faith is not the God of philosophy. God reveals himself primarily in Christ and secondarily in those that bear witness to Christ—the apostles, the Bible, the church. This Part I is divided into two sections: first, "The Nature of God and his Attributes"; second, "The Will of God," dealing entirely with the concepts of election and predestination.

It is impossible to review, in brief, the whole doctrinal scope of this work. The particular theme that draws my attention is the question of the relation of "dogmatics" to the church. To what degree does, or should, or can the church underwrite any complete and systematic compendium of doctrine? Is any "dogmatics" to be used as a norm of orthodoxy or a test of fitness for Christian fellowship? How dogmatic should the church be about its "dogmatics"? For that reason the "Prolegomena" demands fullest consideration.

In Brunner's very first paragraph we get this statement, made emphatic by italics: "If dogmatics is anything at all, it is *a function of the church.*" If this is true, it would seem that neither Brunner nor Barth nor any other individual has a right to write a "dogmatics." These men are in the church, but they are neither the church nor its authorized spokesmen. The quoted statement would be an inaccurate expression of its thought if it merely meant that dogmatics can arise only within the church and that it must presuppose both the church and the gospel. This is too obviously true to need stating. What it *says* is that only the church itself can produce a dogmatics. To do that, the church would either have to act as a committee of the whole (which would be democratic but difficult), or create some agency, perhaps a general council or a theological commission, or delegate some trusted theologian to act for it, or, as in Roman Catholicism, accept the fiction that all doctrinal authority is concentrated in the person of the pope who, as head of the church, is also its brain and its mouth. The condition which Brunner imposes would not be fulfilled by the action of any private person who, as a volunteer however competent and presumably a member of the church and a professor of theology, may set himself to the task of producing a *Summa* of Christian doctrine.

This is not the hairsplitting distinction that it may at first glance seem to be. It plunges us at once into a question of the highest practical importance—namely, whether the church itself has any right to construct and put its imprimatur upon any system of dogmatics. In that connection, a distinction must be recognized between dogma and dogmatics. For example, the trinitarian *dogma* is stated in a few lines of the Nicene Creed, but the chapter on "The Triune God" in Brunner's *Dogmatics* (pp. 205-34) runs to many pages. The church, or a considerable part of it, did indeed produce the dogma; but to say that the church likewise produced Brunner's chapter would be to fall into a loose use of language which would permit one to say also that the church has produced everything that Christian men have written, said and done. There is a kind of broad and general truth even in this latter statement, but it is not the kind of truth that seems relevant when one is trying to fix the responsibility for specific definitions of doctrine.

Well, how firmly is the church wedded to its dogmas? There are, says Brunner (p. 50), diversities of doctrine within the church, but the church must decide which of these is *its* doctrine, its dogma. Hence the "inevitability and dangers" of forming creeds. (The dangers are, to my mind, more obvious than the inevitability.) The creed must not itself become an object of faith (p. 54). Creeds and confessions have only "provisional authority" (though none ever contains an article providing for amendments). Is church dogma the product of dogmatics, and therefore reformable by the continuation of the process which produced it? Or is dogma the "given" deposit which dogmatics merely interprets and elaborates? The latter is the Catholic position; to a somewhat less degree the Lutheran; still less the Reformed (p. 56).

The church stands on its dogma as though it were final, but must give the theologians liberty to examine and question it (p. 57). This seems to be an uncomfortable position for the church and an embarrassing one for the theologian. It cannot make for freedom of theological inquiry. Powerful minds, like Brunner's, will take more liberty than is nominated in this bond, but the presentation of their views must always be against odds, before a prejudiced jury. E.g., the Second Helvetic Confession says: "We believe and confess that the canonical Scriptures of the Prophets and Apostles of both Testaments are the very word of God and have full authority in and of themselves (*ex semetipsis*)." Brunner writes: "The word of Scripture is not the final court of appeal" (p. 47). That statement of his should not be taken out of its context without a warning that it does not represent his whole thought; he finds unique and indispensable authority in the Scriptures insofar as they bear witness to Jesus Christ in whom God reveals himself. But, even with all its context, it does not say what the Confession says. Why then, in his view, should it be so important for the Confession to go on saying it—or is it? The fact seems to be that the church has, in the past, anchored itself to dogmas of problematical origin, and that individual thinkers—within the church and nourished by its life but thinking as free men—have produced "dogmatics" which have gradually brought the church to shift its position. But under what handicap does a theologian try to teach people a truth when their church has standardized the corresponding error and requires subscription to it!

There is no space left in which to discuss the treatment of the main theme of the book, the Christian doctrine of God. It is, to my mind, no less than superb. Basic to the author's thought is the conviction that man knows about the God of Christianity only what God communicates by revelation, which is not a message conveyed in words but a process centering in his revelation in Christ and continuing through the witness of the apostles, the New Testament and the church. These are not merely the media of revelation, but are in a true sense parts of it, because the process of revelation is not complete *for me* until it reaches me. Revelation is not something once done and then reported and transmitted, but something initiated and continued until it reaches the individual believer.

The fact that this reviewer has a much higher regard for "natural theology" than has Prof. Brunner—who has no use whatever for it—is no hindrance to full appreciation of the profound wisdom of his treatment of revelation.

The chapter on the Trinity is orthodox but unconventional, both provocative and illuminating. "The doctrine of the Trinity itself," says Brunner, "is not a biblical doctrine, and this not by accident but of necessity. It is the product of theological reflection upon the problem which is raised, necessarily, by the Christian *kerygma*." He further criticizes the "profoundly nonbiblical element in the ecclesiastical doctrine of the Trinity," which consists in making "the life of the relations within the Trinity the main subject of consideration" (pp. 217, 239). But make no mistake; he is a sound Trinitarian. It can only be added that he deals just as unconventionally with the doctrine of election and predestination. The doctrine of the "double decree," for which he finds no place, and the denial of man's free will in the interest of God's sovereignty, both illustrate the danger of drawing "logical conclusions" in theology.

I shall certainly be on the watch for the succeeding volumes of Brunner's *Dogmatics*, and shall try to read them more promptly than I did this one.

W. E. Garrison.

Books in Brief

Today is Mine, A Manual of Devotion. *Compiled and edited by Thomas Curtis Clark. Harper, $1.50.* Considering how close Mr. Clark has been to the affairs of this office, and for how many years, it may seem strange that this, his latest compilation, was not more promptly mentioned on this page. The fact is, I had never seen it until yesterday, though apparently everybody else in the office had, for the editor has been borrowing from it for his lead-off "short" and the circulation department has been pushing it—perhaps as an antidote to the irritation which some readers seem to feel occasionally, as evidenced by the Correspondence department. So I feel under no compulsion to write words of praise about this book—none, that is, except what the book supplies. That compulsion, however, is very strong. It is the best book of its class that I know. Mr. Clark, a veteran anthologist with an enormous collection of materials at his command, never did better. The pattern is a familiar one—a page for each day of the year, and on each page a "meditation," a passage of Scripture, a poem, and a prayer. Each page has unity of theme and an appropriate title. The materials are selected from sources both old and recent. The editor had the courage to trust his own good judgment without too much reliance upon the reputation of the authors, but very many of the great poets, preachers and thinkers are represented. It was good editing to put the authors' names in an appendix and not to clutter the page with them. This is not an anthology for literary study but a book of devotion. What counts is the message and the mood, not the source. A certain very small per cent of the material is taken from *The Daily Altar*, by Willett and Morrison, which is now out of print after 30 years of remarkable and deserved popularity. This slight overlap in substance, some similarity in method, identity of intent, dedication to Dr. Willett, and Dr. Morrison's blessing in the foreword make *Today is Mine* an authentic successor to *The Daily Altar*. No book of devotion needs higher praise than that. Its use will indeed be not only an antidote to life's little irritations but a source of serenity and strength in a troubled time.

The Melodies Linger on, 50 Years of Popular Song. *By Larry Freeman. Century House, Watkins Glen, N.Y., $5.00.* It would be possible to use these "popular" songs as the hook on which to hang a biting and satirical essay on recent and contemporary American culture. But that would not be quite fair—first, to the book, which is a competent compilation of the record, with scores of reproductions of the illustrated song-covers, which are in most cases even worse than the songs; second, to the culture, which *can't* have been quite as bad as the songs. Yet some of them were good, and many of them now have little halos of memory around them that are unrelated to their musical merit or lack of it. Even the history of Tin Pan Alley, rousing its raucous echoes in vaudeville, phonograph, radio, musical show and juke-box through these 50 years, is part of the history of America, and Americana must be treated with respect.

The Best of Dick Sheppard. *Edited by Halford E. Luccock. Harper, $2.50.* It was a summer day in Oxford in 1937, when the Life and Work Conference was meeting there. At the end of the session in which the conference had adopted what then seemed a rather timid resolution about war and peace, I walked down High Street with Dick Sheppard and, as we walked, asked him what he was going to do about it. He said: "Oh, I'll blast it—but in a debonair way, of course." Dick Sheppard was like that. He blasted many evil things—man's cruelty, the church's lethargy, the hypocrisy that apes virtue, the greed that disguises itself as patriotism, and war—but always in a strangely winning way that implied no bitterness but did not make his blasting any less earnest. He was full of grace as well as truth. In this volume Dr. Luccock has collected some of the best of Sheppard's writings, from his books, sermons, articles and speeches, and has prefixed to them such an introduction as a man of his congenial mind would write.

W. E. G.

CORRESPONDENCE

The Ban on Rotary

SIR: Perhaps courtesy should prompt no comment, but is it not odd that the vicar of the One criticized in his day for dining with publicans and sinners should decree that priests stay out of Rotary International and like dinner clubs? Those who are in these clubs are shocked and sorry. We have enjoyed this fellowship with Catholic priests and have universally respected them. They must feel that if this decision from above rested on a weighing of what good they could do their fellow men in such contacts against what harm might be done them, it is not flattery to them or their office. I am sure that most American Catholic priests will conform to this order with as much reluctance as their resignations will be received.

We frankly question the sincerity of the edict. It has been published that the motive was to keep priests from secularism and from worldliness. We shall believe that when we hear that priests and laity are asked not to vote in popular elections or exercise their influence in politics. Could it be that priests are getting ideas from these associations which the hierarchy dislikes? Can it be that Rotary International is exerting a liberalizing force in Catholic countries disturbing to those in power? Adolf Hitler banned Rotary. Are there others who find it equally distasteful?

RICHARD R. HULBERT.
Congregational Church,
Faribault, Minn.

Malik Reprints Available

SIR: I have just finished reading Dr. Charles Malik's article, "The Challenge of Communism," and I find myself compelled to spread his gospel. This is the first clearly written delineation of our problem which I have read. It makes sense. And when the reprints become available, please send me a hundred (100) copies and a bill.

Fishkill, N.Y. HARRY M. ALLRED.

SIR: I have just finished reading Dr. Charles Malik's article, and I have not read anything on the present world crisis that has inspired me with more hope for the future of mankind. I would like to put in my order for at least six copies of a reprint of this article.

What has been almost despairingly distressful to me in the last years has been the low level on which we, as a government and as a church, have attempted to overcome Communism. It has seemed to me that the Communists have dragged us down to just about their level in regard to methods—and it seems to me that too many of us have put our supreme faith in military power as a means of defeating Communism. But, thank God, here comes along a man who puts the whole issue on the level where it belongs. He says what I have been trying to say for a long time. And the hopeful thing about him is he is right in the midst of the contest—he is not by any means a mere swivel-chair philosopher.

May God bless and strengthen and encourage Dr. Charles Malik! He has challenged us Christians to begin to think and act in the only direction which I think can possibly win out in overcoming Communism. I hope we shall hear from him and his kind again.

May I take this opportunity to express my sincere appreciation of The Christian Century, after being a regular reader for nearly 40 years. M. ALLEN KEITH,
Treasurer.
Colorado Conference of the Methodist Church,
Denver, Colo.

[Reprints are available from the Chicago Council on Foreign Relations, 116 S. Michigan Ave., Chicago 3, Ill. The price is 30 cents each; 5 or more, 20 cents each. —THE EDITORS.]

The 'Great Churches'

SIR: I have followed your list of ten great churches with keen interest. Your selections carry conviction—except on one point. There are no representatives of the downtown city churches, with the possible exception of the one in Los Angeles. This is a serious gap because the city need not be "the graveyard of the churches."

I submit that three different downtown city churches in widely separated parts of the country are doing an outstanding piece of work: Marble Collegiate in New York city—Norman Vincent Peale, pastor; First Methodist in Chicago (better known as the Chicago Temple)—Charles Goff, pastor; First Congregational Church of Los Angeles—James W. Fifield, Jr., pastor. Churches like these deserve representation on any list of great churches. HAROLD A. BOSLEY.
First Methodist Church,
Evanston, Ill.

[Dr. Bosley is substantially correct, except for two points: (1) There were twelve churches, not ten; and (2) the choice of churches was not made by the editors of The Christian Century, but by a poll of 100,000 ministers.—THE EDITORS.]

One Darkness—One Light

SIR: I rather wish that the editors of The Christian Century would keep a tight tongue, reined by a taut line, when it comes to talking about the "free world" these days. Barthians, more than most, should certainly realize, first, that in a sense we are all sinners; second, if man is in any way moral, as Niebuhr indicates, what in God's name is *society* today? And is any particular society exempt from the judgment?

There are grays and blacks all over this so-called "free" Western world of ours. There is a long and ancient tradition of economic exploitation. The white man has called it his "burden." The mantle of the colonial empires has fallen on our shoulders, and the editors of The Christian Century know this. They know also about dictatorships of the right, particularly in Latin America. They know of the French colonialism (being supported by U.S.?) in Indo-China.

As Christian ministers, let us be courageous enough to keep our candle-flame ethic of Jesus glowing against the blackness of the world, and realize the world is one world—and one blackness. Whatever light there is, is found shining in the acts and hearts of good men and women anywhere, everywhere. THEODORE A. WEBB.
First Universalist Church,
Dexter, Me.

Dr. Nooe Volunteers

SIR: I have been enjoying The Christian Century so much and have been so thrilled over your promised studies and interpretations for the New Year that I gave you a "plug" at a recent morning service. The enclosed subscriptions with check to cover the cost will indicate that my effort was not altogether in vain. We do rejoice in seeing this notable religious journal growing in influence with the appreciation of an increasing number of people. Blessings on you! ROGER T. NOOE.
Vine Street Christian Church,
Nashville, Tenn.

[Our hearty thanks to Dr. Nooe! Subscriptions for 13 persons were included with his letter. We invite other volunteers to join him.—THE EDITORS.]

World Council Seeks Information

SIR: The study department and the secretariat of evangelism of the World Council of Churches are very interested in discovering new and imaginative efforts being made by the churches in evangelism in industrial areas. Acknowledging the full value of the more traditional methods of evangelism, we are nevertheless eager to discover those local situations in which particularly effective impacts have been made upon industrial populations through methods which seem to break new ground in evangelistic message and technique.

If any of the readers of The Christian Century know of such efforts and could send to the undersigned information concerning them, it would help a very great deal. ROBERT S. BILHEIMER,
Program Secretary—North America.
World Council of Churches,
156 Fifth Ave.,
New York 10, N. Y.

NEWS of the CHRISTIAN WORLD

Kagawa Ends His Worldwide Tour

After Crowded Schedule in Hawaii, He Heads for Home—Plan Study of Islands' Protestantism

HONOLULU, Jan. 10.—In a breathtaking schedule, Toyohiko Kagawa addressed capacity audiences at 10 mass meetings during his five-day stopover here on his way home after a 369-day tour of the U.S. and Europe. On Dec. 21 he spoke to 1,500 at Central Union Church on "The Cross of Christ in an Atomic Age." The next evening, despite a transportation tie-up caused by a bus strike (which is still unsettled), more than 1,000 persons crowded McKinley auditorium to hear his address given in the Japanese language. Before departing for Japan Dec. 26, Dr. Kagawa visited three other Hawaiian islands—Hawaii, Kauai and Maui—where enthusiastic audiences greeted him. During his brief time in Honolulu, the famous Japanese Christian found time to do some research at Bishop museum, discuss volcanic action with Dr. Jaggar, the noted authority, visit the leper colony and make a number of personal calls.

Plan Study of Hawaiian Protestantism

Plans for a comprehensive study of the Protestant churches in Hawaii are being formulated by the Christian cooperation committee of the Honolulu council of churches. At a recent meeting of the Honolulu ministerial union, J. Leslie Dunstan, president of the (Congregational Christian) Hawaiian board of missions and a member of the committee, presented a valuable paper on the background of Protestantism in Hawaii. Dr. Dunstan recalled that in 1836 a historian reported that the Hawaiian people could be said to constitute a Christian nation, and that three years later Mrs. Gerritt P. Judd wrote, with ample justification, that "only a few persons could be found in the Hawaiian kingdom who did not regard themselves as Christians." In 1850, according to Kuykendahl's history of the territory, 25 per cent of the population was Protestant. Today, however, an entirely different situation exists. Protestants are a minority in the islands, numbering only 30,000 of the total population of 485,000. Of the 200 Protestant churches, only 19 have a membership of 300 or over. Dr. Dunstan pointed out that many of the churches are too small to carry on effective programs. His paper was sobering, but not without a hopeful challenge. "The Protestant churches are here for a purpose, of that we can be certain," he concluded. "Even if we be small in numbers and weak in life, we can learn the purpose for which God has put us here and serve it to the best of our strength."

Urges Buddhists to 'Join Hands' With Christians

At the golden jubilee anniversary of the Young Buddhist Association a few days ago, Hawaii's young Buddhists were told by Shiro Kashiwa, president of the organization, to "join hands with Christians to meet the threat to religious freedom existent in the world today." He warned that if "the politics we are fighting against is allowed to prevail, it will mean the destruction of our freedom of worship." Commenting on Kashiwa's appeal, the *Honolulu Star Bulletin* said: "It is a tribute to the American principles of religious freedom that the Buddhists themselves, in this hour of crisis, should call for a united front against Russian imperialism."

Dedicate New Churches

Three new churches have recently been dedicated in the islands—Nuuanu Congregational and Olivet Baptist in Honolulu, and Lihue Union Church in Kauai. Several new church buildings are being erected. Two Honolulu Lutheran churches have successfully completed drives for building funds. A number of the islands' churches have in the past few weeks received bequests—the largest a $5,000 gift to the Kaimuki Christian (Disciples) Church.

And So Forth

At a public meeting sponsored this week by the Honolulu councils of churches and of churchwomen, Allan Easton gave a report on the constituting convention of the National Council of Churches. Along with Hiro Higuchi, now at Oberlin, Mr. Easton represented the Honolulu council at Cleveland. With a score of other Hawaiian representatives, he also attended the Midcentury White House Conference on Children and Youth.

The Honolulu church council has called Richard Isler, a recent graduate of Union Theological Seminary, New York, to serve on its staff as chaplain of institutions. He will devote full time to work in hospitals, prisons, homes and other institutions both public and private.

The *Honolulu Advertiser* recently featured an article on Alice Kahokuoluna, widely known as "Mother Alice," whose work at the world famous Kalaupapa leper colony has met with unusual success. Since 1938 the Rev. Kahokuoluna, a graduate of Auburn Theological Seminary, has been the only minister to Protestants at the colony.

Death came quietly on Christmas Eve to Henry K. Poepoe, since 1904 pastor of Kaumakapili Church (Congregational Christian). Dr. Poepoe served for more than 15 years as moderator of the Hawaiian evangelical association, and for 25 as president of the Sunday school association.

Honolulu's annual ecumenical service had as its featured speaker S. J. Michelfelder of the World Council of Churches' department of reconstruction and interchurch aid.

WALTER H. GRISWOLD.

Family Designates CROP Donation for India

Hearing of near-famine conditions in India, a farm family near Presho, S. D., asked that the carload of wheat it contributed to this fall's Christian Rural Overseas Program appeal be sent to that country, if possible. Church World Service, one of CROP's parent agencies, undertook to see that the contribution should be distributed in India, and it is now on its way to its destination.

New Temperance League Formed

In Des Moines Convention, Two National Groups Merge—Omaha Institute Considers Alcoholism

OMAHA, Jan. 15.—At a uniting convention held at St. John's Lutheran Church, Des Moines, Nov. 19-20, the National Temperance League, Inc., was launched as a merger of the Temperance League of America and the National Temperance Movement. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, and president of the Southern Baptist Convention, was elected to head the new organization. Offices will be maintained in Washington and Chicago; they will be directed respectively by Maj. Clayton M. Wallace and Herbert H. Parish. Affairs of the new league will be guided by an administrative committee. Its members are W. F. McConn of Marion, Ind., G. M. Bruce of Minneapolis, and E. C. Prettyman of Lansing, Mich. Sam Morris, Texas' "voice of temperance," will serve as field speaker; Edward B. Dunford of Washington, D. C., as attorney. The executive committee is composed of one member from each cooperating state unit and six members at large; it will meet annually and oftener as needed. A $100,000 budget was adopted.

Note Decrease in Use of Liquor

According to a statement released at the uniting convention in Des Moines, sales of alcoholic beverages in the U.S. have decreased 10 per cent in the past three years. "There is a widespread increase of awareness of the economic and human damage done by the liquor habit," says the statement. "The new league starts out with the high purpose of promoting personal sobriety through abstinence, and the restriction and ultimate outlawing of a traffic that makes no constructive contribution to human and social welfare." The new organization for the most part combines the efforts of state and local temperance units. So far, the churches' temperance departments are not connected with it, nor is the W.C.T.U.

Study Alcoholism as Community Problem

The problem of alcohol as faced by community forces here was aired Nov. 28 in an institute on alcoholism sponsored jointly by the Omaha council of churches, the city's United Community Services and the adult education department of the University of Omaha. The announcement of the institute explained that it was an "initial endeavor to bring the subject out into the open and to point the way to action on the part of the general public and specialized groups in the community for constructive handling of the problem." "Alcohol is a public health problem, and therefore a public responsibility," it said. Attending the sessions were 250 community leaders representing industry, labor, the courts, the safety council, the city-county health department, the hospitals, the county welfare department, the liquor industry and the churches. A psychiatrist, a

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physiologist, a representative of Alcoholics Anonymous and a sociologist from the university made presentations or led conference groups. Chairmen of the separate sessions were George Bancroft of the council of churches' department of community relations, Dr. Thomas D. Fitzgerald of Creighton University's school of medicine, and Roman Hruska, chairman of the Douglas county board of commissioners.

Churchwomen to Operate Home For Protestant Girls

The Omaha council of churchwomen has launched a campaign to raise an additional $50,000 to recondition the $28,000 property it has purchased as a home for Protestant girls, and to finance the first two years of the home's operation. To be called the Uta Halee home (Utah Indian words meaning "on the sunny side"), the new enterprise will center on a site north of the city overlooking the Missouri river. Its policy will be to accept as residents Protestant girls who are referred to it by agencies and who are capable of adjusting to a normal school program.

Assess Religious Preferences Of Omaha Residents

One sequel of the National Christian Teaching Mission conducted in Omaha Oct. 26-Nov. 2 has been a study of religious affiliations, percentagewise, as revealed in the recent census. Following the mission, the Methodist churches conducted a denominational evangelism program which resulted in the accession of 400 new members. A canvass of the religious preferences of Omaha's families was completed during the jointly sponsored mission.

And So Forth

Evangelist Billy Graham filled the Ak-Sar-Ben coliseum here Oct. 9 in a preaching stand arranged by R. R. Brown in connection with the Christian and Missionary Alliance's annual Bible conference.

At the November elections, Omaha citizens voted two to one against a proposed city manager plan.

The International Christian University in Japan concluded its campaign here in mid-December.

On Dec. 1 Leslie Eads of Alhambra, Calif., became executive secretary of the Nebraska Baptist convention. He succeeds William Park, who died Aug. 3.

Glen Rice, who for five years has served the Presbyterian churches of Nebraska as executive secretary, has resigned to become pastor of the Presbyterian churches in Seward and Utica, Neb.

Gordon Galaty, rector of All Saints Episcopal Church, and Frank Black, minister of Central United Presbyterian Church, have been recalled to service as chaplains with the armed forces.

W. Bruce Hadley.

Ask Southern Baptist Missionaries To Leave China Posts

Sixteen Southern Baptist missionaries now remain in China. Of these, 6 are preparing to leave, and the other 10 have been asked by the denomination's mission board to reconsider their earlier decision to stay. On Dec. 19 Dr. William L. Wallace, missionary and head of Stout Memorial hospital in Wuchow, was arrested on charges of spying.

Reaction Mixed On Brazil Vote

Catholic Electoral League's Candidates for Highest Posts Lose—Liberals Also Are Disappointed

São Paulo, Brazil, Jan. 3.—The results of the recent national elections were disappointing to Catholics as well as to Liberals. Getulio Vargas, former dictator, and Café Filho, who won the presidential and vice-presidential posts respectively, had not received the backing of the Catholic Electoral League because, in answering questions the league presented to all candidates, they did not promise to favor the Roman Catholic Church. Most observers say that the results indicate that the Catholic Church is not so strong in Brazil as some of its leaders claim it is. The *Puritan,* an important Protestant (Presbyterian) magazine, says that the election of Vargas is a good omen for Protestants, since the new president is "liberal" (neither Communist nor fascist) and will not act at the behest of the Catholic hierarchy. Other Protestant magazines, however, have refrained from making optimistic comments on Vargas' victory. In spite of the fact that they constitute a minority of around 2 million in a total population of 45 million, Protestants won many seats in state legislatures. In São Paulo, four of the new deputies are Protestants. One is a professor of medicine, one is a businessman and the other two are lawyers.

Insists Brazil Has Full Religious Liberty

Unitas, liberal nonsectarian Protestant journal published here, comments on the recent statement by J. E. Orr, prominent evangelist, that "the most luminous page in the history of missions in Latin America is being written in Brazil." Dr. Orr had pointed out that in 15 years the number of Protestants in this country has increased from 69,527 to 1,657,524. He attributed this growth to "spiritual revivals of the past decade" and to the "relative religious freedom" we have in Brazil. *Unitas* finds in the latter statement a point for argument; it contends that in Brazil we have *complete* religious freedom. However, Dr. Orr's statement that Brazilian Protestantism is stronger than that in any other Latin land, including France, has been attested to by E. G. Léonard, French Protestant scholar and professor at the Sorbonne in Paris, in his book on Brazilian Protestantism which is now being translated and will be published by the University of São Paulo.

Stress Common Cause with Other Latin Protestants

Christianity, liberal Protestant review published here, reports favorably on the Conference of Latin Protestants held at Torre Pellice, Italy, in September [see The Christian Century for Nov. 8, 1950]. It declares that that conference made "most timely" declarations on religious freedom and on the relations between Catholicism and Protestantism—which "must be considered without prejudice and with regard to the spiritual destinies of our peoples." "All of us share acutely the problem of

relationship to Catholicism," it points out. *Christianity* editorially regrets the promulgation by Pope Pius of the dogma of the Assumption of Mary, which it sees as a further cause for separation between Catholics and Protestants. It published an article by Prof. Othoniel Motta of the University of São Paulo, a former Presbyterian minister considered a leader in liberal Brazilian Protestantism. Prof. Motta holds that there is no biblical foundation for the new dogma, and that it gives materialists a new argument to use in their attacks on religion.

Sees Einstein Invalidating Transubstantiation

In a recent article in *Unitas,* Huberto Rohden, former Catholic priest and an influential Brazilian writer now teaching philosophy in the United States, argues that Einstein's theory of matter renders insupportable Aquinas' doctrine of transubstantiation. He says that since the distinction between "substance" and "accident" does not exist in Einstein's theory, the transubstantiation doctrine—"the only dogma based on physics"—is in conflict with the findings of modern science. "If there is no transubstantiation, the clergy loses its most characteristic privilege, the power of making a God from bread," writes Dr. Rohden. "Thus the difference between the clergy and the layman disappears, and the clergy loses the principal source of its profit, the mass." He adds: "Einstein threatens transubstantiation far more than did Luther and Calvin and other Protestant 'heretics.'" A Protestant professor of physics at the University of São Paulo comments that Dr. Rohden's thesis is not so firmly backed by physics as he thinks. He himself is opposed to the dogma of transubstantiation, he says, but on biblical and theological grounds.

And So Forth

Christianity (see above) is publishing a series of articles by representatives of different Protestant denominations, offering them the opportunity to present objective reports on the characteristics which distinguish their respective religious groups. The Presbyterian, Congregational and Baptist churches have already been treated. Latest in the series, in the December issue, is a discussion of Methodism by P. E. Buyer, an American missionary and professor at the Methodist Seminary.

In a recent issue of *Excelsior,* official organ of Brazil's Christian Union of Students, Prof. E. G. Léonard of Paris (see above) urges Protestants in Brazil to follow their own "vocation" and the traditions of their country, and to refrain from copying American or European Protestantism. "World Protestantism needs what Brazilian Protestantism has to offer," he says. "In Europe Protestantism is in the age of theology, in America it is in the age of fear and defensive organization, but in Brazil it is still in the age of evangelization." Prof. Léonard, who spent some time as a visiting professor at the University of São Paulo, is highly respected in Brazil by both fundamentalist and liberal Protestants. JOÃO DEL NERO.

German, Scandinavian Churchmen to Meet

Three German-Scandinavian church conferences are being planned for the coming year—in Norway in early spring, in Berlin in April and in Denmark in the autumn.

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Clovis G. Chappell

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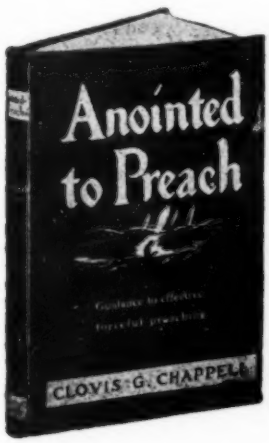

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THE AUTHOR

CLOVIS G. CHAPPELL has long been recognized as one of the outstanding preachers of this country. The force and power of his sermons, his rare understanding of the Bible and of human needs, have made him in constant demand as a speaker and special preacher. During his long and successful ministry he served pastorates in many states—most recently First Methodist Church, Charlotte, North Carolina. He retired from active pastoral work in 1949 and devotes himself to preaching at special services and occasions, and to writing.

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Launch 'Time of Sharing' Appeal

Lenten Relief Drive Is First Service Project of National Council— P.R.C. Makes First Report

NEW YORK, Jan. 17.—On Feb. 4 the first major service project to be conducted in connection with the newly formed National Council of the Churches of Christ will be launched. It is the "One Great Time for Sharing" appeal to be carried out in cooperation with the council's department of church world service (see The Christian Century for Dec. 27, p. 1542). The campaign will be carried out through Lent in local congregations of the 16 major Protestant and Orthodox communions joining in the appeal. A number of other denominations are expected to join before the start of the Lenten season. In announcing the campaign, Stanley I. Stuber, executive secretary, explained that no quota has been set because the project is so vast that any amount raised will be insufficient. "The best estimates we can obtain are that there are 50 to 70 million persons who are war refugees today," he said. "Worse yet, the number is growing rather than decreasing. . . . With the funds raised, we plan during 1951 to bring to the United States the remaining displaced persons for whom Church World Service has undertaken responsibility."

U.S. Contributions Will Build Rural Chapels in Japan

On his recent six-month tour of the U.S. and Canada, Toyohiko Kagawa made around 400 addresses in some 150 cities, reaching an estimated 300,000 persons, according to the report just issued by the Kagawa National Committee. As a result of the tour, $61,000 was contributed for Dr. Kagawa's work in Japan. The money will be used largely for the erection of chapels in rural areas. An additional $5,000 is expected from communities which have not yet reported. Emerson O. Bradshaw, who traveled with Dr. Kagawa, reported that the Japanese Christian leader received great ovations wherever he went. The largest single offering came from Charlotte, N. C., where $3,500 was contributed for the work in Japan. The Kagawa committee will continue its work in this country and in Japan.

Protestant Radio Commission Reports on First Year

The first annual report of the Protestant Radio Commission reveals that in its first year of operation this interdenominational agency produced and arranged for 2,128 radio and television programs. They included network and local "live" programs and radio transcriptions and television films for use on local stations. As the result of an intensified training program conducted by the commission, 800 men and women are now active "in making sure that the fine religious programs produced on the networks are heard in their communities and that they are publicized locally." Total expenditures for the year were over $300,000. Mail from listeners and viewers has increased markedly, with more than 250,000 requests received for copies of sermons. In the report, Everett C. Parker, director of the commission, deplored the lack of "prime" listening time for religious broadcasts. "During 1950 only one sustaining Protestant radio or television series was scheduled by a network in Class A time," he said. "The industry must realize its obligation to furnish a well rounded program service to the American public, and must provide time and programs in education and religion when a majority of the audience is available." He added, however, that the churches have not yet shown a serious willingness to provide the necessary resources for television. "We have not been able to offer the talent or the new, fresh programs for television that will command the best time period," he said.

Biblical Seminary Celebrates Golden Jubilee

Biblical Seminary in New York, founded in 1900 in Montclair, N. J., and moved to New York city in 1901, observed its 50th anniversary this week. In an address which was part of the anniversary observance Paul F. Barackman, pastor of Bedford-Central Presbyterian Church, Brooklyn, who will join the seminary's faculty Feb. 1, pointed out that being a minister today is a complicated task, the demands to be met almost limitless. But, he declared, "there will always be one thing men in this calling will need and on which they must rely for their own strength and their helpfulness to others —the word of God."

Urge Actual Living Of Brotherhood

Twenty American leaders Monday called on their fellow citizens to join in a "pledge brotherhood campaign" during February, the traditional Brotherhood Month. The drive, sponsored jointly by the Fellowship of Reconciliation and the Congress of Racial Equality and directed by George M. Houser, will seek to pledge men and women to refuse to patronize places that discriminate, making their reasons known, and to make a deliberate effort to widen their friendships across group lines. "Brotherhood is more than a word," says the statement issued by sponsors. "Brotherhood is a way of life. It asks more than belief, more than lip service, more than sermons and speeches and interracial meetings. It asks to be lived."

And So Forth

The Methodist commission on public information at a luncheon on Friday honored Ralph Stoody for his 10 years of service as director of Methodist Information. At its annual meeting, the commission adopted a budget of $82,000 for next year and voted to expand its program of press relations seminars and its grants-in-aid to episcopal areas to supplement local funds for press relations.

The Lord's Day Alliance of the U.S. celebrated its 62nd anniversary Monday in meetings held at Marble Collegiate Church here.

On Jan. 1 the 88th anniversary of the signing of the Emancipation Proclamation was commemorated in a two-hour service at St. Mark's Methodist Church, Harlem. Participating were E. A. Simmons, representing the Interdenominational Preachers Meeting of Harlem; Samuel H. Sweeney, host pastor; and Lyman Beecher Stowe, grandson of the author of *Uncle Tom's Cabin*.

J. HENRY CARPENTER.

Scots Rejecting Marriage Change

Presbyteries, Suspicious of Officialdom, So Far Are Voting Against Assembly Proposals on Remarriage

EDINBURGH, Jan. 2.—The major matter before the Church of Scotland at the moment is the consideration by presbyteries of the proposals for changes in regulations governing the remarriage of divorced persons by ministers of the church. As stated in this correspondent's report of the 1950 General Assembly (see The Christian Century for July 5, 1950), the proposals adopted at that time provided for setting up presbyterial panels which would have authority from the assembly to decide whether a marriage, one or both parties to which had been divorced, for whatever cause, might be celebrated by a minister. In certain circumstances, an assembly panel would also operate. Under the Barrier act, which pertains to any constitutional change in church laws, the proposals had to be sent down to presbyteries, and a majority of them must approve before they are legal. Final results are not yet in, but so far the presbyteries, led by Edinburgh, have been voting by large majorities against the proposals.

Situation Needs Clarifying

Up till now, the Church of Scotland has been proceeding under an assembly act adopted in the 16th century which forbade the remarriage by its ministers of a person divorced because of adultery. Otherwise there is no law on the subject, although rumor has it that an assembly act of recent years, under which a minister must marry anyone whose banns have been regularly called, has been overlooked by the pundits. In the Church of England and in the Episcopal Church in Scotland, the celebration of the wedding of any person whose marriage has been dissolved is forbidden. Many Scotsmen would welcome information on how the Presbyterian and Episcopal churches in the United States deal with the problem.

Fear Giving Too Much Power to Panels

The object of the proposals is to recognize the extreme complexity of some situations that arise in view of the greatly extended grounds of divorce, and the fact that the so-called "guilty" party in divorces granted on the grounds of adultery is not always literally guilty. It was hoped that gradually a recognized standard of decision would come to be accepted throughout the ministry, in place of the present widely varying practices of individual ministers. Few, if any, regard the present situation as satisfactory, and few would like to see the Presbyterian church adopt the Anglican attitude, which often produces real hardship. The proposals were drawn up by a committee which contains some of the ablest lawyers in the country. But many people feel that the new procedure would seriously diminish ministerial responsibility. There is great sensitivity just now on the matter of increasing the power of panels, commit-

On This Rock

by G. BROMLEY OXNAM

Here is a thoughtful, practical and heartening book on church union. Bishop Oxnam holds that the reunion of American Protestantism can be achieved more easily than many believe. He is not unaware of the difficulties along the way but he shows that they can and, in some cases, have been overcome. Toward this end, he discusses conserving the values that lie in diversity, reconciling the differences that lie in economic thought and practice, confronting the divisions that lie in the conflict between the free mind and the authoritarian church, discovering the blessings that lie in the united church. This is the third of the William Henry Hoover Lectures on Christian Unity delivered at the University of Chicago. **$1.50**

Nicolas Berdyaev

An Introduction to His Thought, by George Seaver—"A remarkably clear, persuasive and comprehending piece of work. I have seldom seen an exposition of one man's thought by another which is at once so concise and so competent."—PAUL LEHMANN **$2.00**

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tees or officialdom generally as opposed to the proper responsibility of the courts of the church. In the minds of many, however, the strongest objection to the proposals is the fear that they would be unworkable and would stir up inquiry on past events of the most personal kind, thus causing embarrassment and unhappiness. It looks now as if these and other difficulties will shipwreck an honest attempt to meet an admittedly unsatisfactory and, some would say, impossibly irregular situation.

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Leaders Have Their Say on Influences Molding Youth

Recently opening a Dundee book exhibition whose slogan is "Make Friends with Books," Neil Paterson, author of *Behold Thy Daughter,* declared that there is real danger that other media of entertainment may lead children away from reading. It is vital, he said, that they be encouraged to read and love books; if that is done, they will soon discover their own level of literature. . . . Speaking in Aberdeen, G. T. Pringle, chief inspector of schools in Scotland, considered what qualities the teaching of citizenship should seek to develop. He sees those qualities chiefly as tolerance, especially in regard to the right of everyone to think, say and do what he likes provided he does not imperil the stability of the state; sweetness of disposition and gentleness of ways and manners; power to distinguish between sense and nonsense and to guard against the propagandist; and a sane and balanced view of life, with a true standard of values and a just sense of proportion. Mr. Pringle believes that it is a reproach to our educational system that standards of taste in the matter of books, plays and films continue so persistently low. He cites as a reason for the verbal illiteracy of so many adolescents the prevailing concentration on films and comic strips, and the preference for a mass of vulgarity, silliness and sentimentality that is an insult to the intelligence. . . . Prof. Lester Smith, addressing a recent conference of educational associations over which he presided, warned against confusing equality with uniformity, against adopting the mistaken belief that "fair shares for all" means "the same for all."

'British Weekly' Editor Goes to New Post

Reginald A. Smith, editor of the *British Weekly,* widely known Congregational journal, has been appointed editor of the *Liberal News* and head of the Liberal publication department. Mr. Smith, who formerly was on the staff of the *Manchester Guardian,* had won much admiration for the Congregational weekly because of its independent and fearless political thinking, its high literary quality and its strong religious emphasis. These qualitities, indeed, had been traditional from the time of the paper's founder-editor, Sir William Robertson Nicoll, through the editorships of J. M. E. Ross and J. A. Hutton. But Smith struck a note of his own. He was the first English editor of the paper; Nicoll, Ross and Hutton were all Scots. Nicoll, an Aberdonian, exercised a wide influence in Scotland through his nonconformist journal, even if it was published in London. There are still many Scots who take a deep interest in the *British Weekly's* columns. A number of Scots are still on its staff, among them Constance Miles, Nicoll's daughter. The new editor is Shaun Herron, a Congregational minister from North Ireland.

INNES LOGAN.

View Missions From Hongkong

Rethinking Process Goes on in Crown Colony as First-Hand Reports Arrive from China Field

HONGKONG, Dec. 23.—"Resignation" is the best single-word description of the present mood of this British crown colony. Up to now, Hongkong has been more valuable to Communist China free than under Peking's rule, for it is the gateway through which vital British and American goods have passed into the interior of China. However, American restrictions against Hongkong trade and the blocking of dollar accounts may so limit the usefulness of the city that the Reds will decide to tolerate British control no longer. It is probably true that Mao Tse-tung could add Hongkong to his domain any day he desires to.

Thousands of Chinese have left here to return to their homeland or to go abroad. Hundreds of Westerners have departed because they fear the city has no future; no one could live indefinitely in such an expensive environment without income.

The crown colony has been no less valuable to the West than to China, for it is a convenient air and sea base, a point for transshipment of goods to the rest of the Far East and a place for entry to and departure from south China.

For Christendom, a Vital Post

Just now Hongkong is extremely important to Christendom, for it has become a center for numerous religious activities. The number of agencies and individuals engaged in evangelizing the large Chinese population has increased with the migration from China proper of native pastors and missionaries. Refugee institutions (such as the Lutheran Theological Seminary of Tao Fang Shan, long famous as a center for the re-education of Buddhist monks) utilize the freedom of the British port to train workers for the church in China.

The city has considerable significance as a Christian "listening post." Local newspapers carry news from their reporters in China. Thousands of Chinese travel to and from the mainland every day. Missionaries evacuating from Nanking and the south stop here. Representatives of churches and mission boards maintain headquarters at which information is compiled on developments in the life of the Chinese churches.

These reports are varied, depending on the time and place of their origin and the experiences and prejudices of the reporters. They range in attitude from the optimism of American Dryden Phelps and Canadian Earl Willmott, who feel that the Communists are bringing about a regeneration of China, to the distress of Samuel E. Boyle of the Reformed Presbyterian (Covenanter) Church of North America, who in his lately published *The Church in China Leans to One Side* interprets recent statements by the churches as evidence of their corruption by what he views as the "modernism" of the World Council of Churches and the International Missionary Council. (One of the proofs Dr. Boyle gives of the "pro-Communist" bias of the National Council and the churches is a reprint from The Chris-

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Close behind the front pitiful columns of refugees were making their way in the hope of reaching safer territory farther south. Besides suffering from cold and malnutrition most of them were also soaked to the skin. Too terrified to stop and seek shelter, they were frequently under fire from both sides.—New York Times, Jan. 10, 1951

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Some denominations have relief projects of their own in connection with their missionary work. Besides, they support the projects *which are being done together* through the Department of Inter-Church Aid and Service to Refugees, World Council of Churches; the Committee on Relief and Reconstruction, Division of Foreign Missions, the Department of Church World Service, and the Department of Ecumenical Relations (for theological and other scholarships), all of the National Council of Churches; orphaned missions (International Missionary Council); and work in Europe through the YMCA and the YWCA.

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tian Century of T. C. Chao's article, "Red Peiping after Six Months.") Needless to say, Phelps and Willmott made their statements while still in China; Dr. Boyle wrote his criticisms from the safety of Hongkong. Most missionaries now in this city would define their position as somewhere between these two extremes.

Gate to China Closing

Both transients and residents are more willing today than they were a year ago to publish their knowledge of conditions within China. While some very unfortunate results have ensued from publication abroad of letters and articles, the reaction has been less violent than had been feared. One visiting church official observed recently that it appears that critical facts can be reported abroad provided they are balanced by favorable comments; in other words, that an objective, fair picture would not, generally speaking, embarrass the Christian community in China.

There is growing awareness among the missionaries here that China may not be immediately reopened to them. Within recent weeks, many have departed for the West. Among these are not only evacuees, but missionaries who have been on furlough and have finally despaired of receiving reentry permits. Many of the veterans recall the gloomy days of 1927, when the end of missions was predicted. They claim that the present eclipse of the missionary movement in China will pass even as others have passed. The God who has worked miracles in the past, they say, is not limited by the new elements in the situation. Others see current events in China as part of a world revolution which in time may force missionaries out of all of southeast Asia.

In the eyes of all the missionaries, arguments for returning to the West have been strengthened by the realization that the United States is probably not going to recognize China. So long as there was a possibility that Washington would enter into diplomatic relations with Peking, missionaries could hope for permission to re-enter China. The announcement of U.S. policies in regard to Formosa brought complications, the entry of China into the Korean war new fears. The anti-American demonstrations carried out during Christmas week at Lingnan University in Canton illustrate the precarious position of Americans in China today. Should an actual state of war between China and the U.S. be recognized, the situation of the several hundred Americans still in the interior would be difficult indeed.

Personnel Lost to Missions

Most of the Christian workers evacuated from China are permanently lost to the missionary movement. A few have been relocated in the Philippines, Siam, Japan, India and even so far away as Ceylon. But many of the postwar recruits have been driven by frustration and disappointment to seek positions at home while they are still young. And missionaries over 50 years old, though they accept their eviction from China philosophically, are loath to make the personal and cultural adjustments incident to assignment elsewhere in Asia, or to undertake the new language study required. Most of those who have departed are still too tired or confused to rethink their future. After months at home, some of them may realize that their primary vocational loyalty is to the world church rather than to China, and seek reappointment to some other mission area. But most of them will probably remain in the U.S. or Europe until perchance China is reopened to them.

Missionary strategists in Hongkong are "rethinking missions" even more radically than did the famous laymen's commission in the early thirties. For many years, China has been the pivot of American missionary planning, as it has been the focus of American diplomatic policy in the Far East. This is the result of the immensity of the missionary job to be done in China, the large population and the people's great physical, mental and spiritual needs. (A Ph. D. dissertation could be written on the mission activities begun in other Asian lands by missionaries seeking a way into China.) Recent developments may prove as significant for world missionary planning as for American foreign policy.

Other Fields Must Be Opened

If American missionary life and money formerly directed toward China are to be utilized, other fields must be opened or existing fields expanded. The closing of China will be a big blow to missionary promotion and education in the home church, because no other field can evoke such sympathy as the romance and need of China have called forth through the years. There is danger, too, that donors may conclude that what has happened in China may be paralleled in other mission lands.

The rethinking process among missionaries in Hongkong also has to do with the scale on which the enterprise has been financed. For in China the high standard of missionary living could not stand Communist scrutiny. Chou En-lai has warned the Chinese churches that they must scale down the amounts of Western aid they receive. In the past, missionaries have reasoned: "In the face of such need as we discover, we dare not withhold help from the West which we can have for the asking." Some of them are now saying that the necessity under Communist rule for mission-founded churches to support themselves is God's reminder that his Kingdom comes not by might (of the dollar) or by power (Western privileges), but by the Spirit.

WINBURN T. THOMAS.

D.P. Doctors Work in Guam Hospital

The National Lutheran Council reports that nine former displaced persons, most of them Lutherans, are now working as doctors in Memorial hospital on Guam, which is operated by the U.S. department of the interior. Four of the six Latvians among the newcomers were sponsored by the N.L.C.'s resettlement service. Another group of displaced doctors is expected to arrive in Guam in the near future.

L.W.F. Helps Build Co-op Apartments for Refugees

The Lutheran World Federation has assigned $10,000 to help the Evangelical Housing Cooperative in Vienna raise the $40,000 it needs in order to qualify for a $160,000 grant from the city. The cooperative's proposed building will house more than 100 refugee families, who will pay from $5 to $10 a month rent for apartments. Average income of the families is about $50 a month.

Churches Follow Housing Areas

In Kansas City Suburbs, New Parishes Arise on Denominational Basis—Promote Teen-age Safety

KANSAS CITY, MO., Jan. 17.—To meet the religious needs of rapidly developing suburban areas, Protestant denominations in the Greater Kansas City area have in the past few months been actively engaged in church expansion. The largest of the new areas, located in Johnson county, Kan., just west of the city, is called Prairie Village. Over 1,500 homes have gone up there in less than three years, and about 600 more are in process of construction. The first church to be located in the area was a project of the United Presbyterian Board of Home Missions, which erected an attractive colonial building about two years ago. This was followed by Congregational and Catholic parishes. Recently the Baptists and Augustana Lutherans organized churches in the area, and the Methodists have purchased a lot for future development. South of Prairie Village, in the town of Overland Park, American Lutheran and Christian churches have just been organized. Another Christian church has been started in the Meadow Lake addition farther east, and an Evangelical and Reformed congregation is being organized in the same district. The Presbyterians have organized a church, with services now being held in a roller-skating rink, in suburban Jackson county, southeast of the city. They have also purchased a lot for a future church in Johnson county, north of Prairie Village. Some, but not all, of these projects have been cleared through the local church council's department of comity.

Hold Safety Meeting In Church

A crowd of more than 1,000 parents overflowed the social hall of Country Club Christian Church the evening of Jan. 10 for a meeting called by the pastor, Warren Grafton, for the purpose of attempting to curb reckless driving by teen-agers. The meeting grew out of a recent tragic motor-car accident in which two teen-age members of the church were killed. A sanity code for parents proposed by Dr. Grafton was adopted by the congregation. It contains pledges to renounce teen-age cocktail parties, to refrain from interceding with the law and the press on behalf of reckless youths, to check on teen-age driving habits and by precept and example to encourage children to attend church. The group agreed to appointment of a permanent parents' committee which would meet with a committee of teen-agers for further discussion. Henry W. Johnson, city police chief, attended the meeting. The movement is expected to spread over the entire area.

Survey Protestant Welfare Agencies

A special committee has been set up in cooperation with the Kansas City council of churches to study the services to children rendered by community-chest-supported agencies. Robert Nelson Spencer, retired bishop of the Episcopal diocese of West

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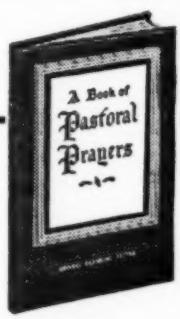

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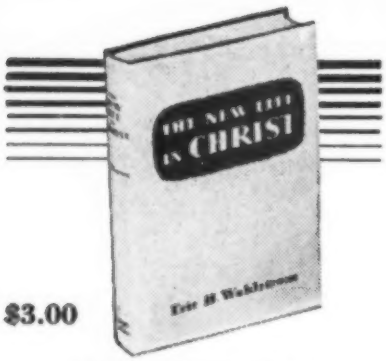

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Missouri, is chairman, with Robert H. Laird, pastor of First Presbyterian Church, as vice-chairman. The committee is seeking to develop plans for better coordination of Protestant and nonsectarian child care services in the community in order to eliminate duplications wherever they exist and to reach unmet needs. Beverly Boyd, executive secretary of the department of social welfare in the new National Council of Churches, came to Kansas City Jan. 17 to consult with the committee.

Jewish Seminary Dedicated

Jewish people of this area dedicated their new Midwestern Torah Seminary in an afternoon ceremony Jan. 14. Described as the only higher institution of Jewish learning west of Chicago, the seminary is housed in a large former residence on the city's outskirts. Thirty-seven students make up the present enrollment, with a faculty of three. The seminary offers a five-year course in the Bible and the Talmud and in the Hebrew language. Samuel K. Mirsky, professor of rabbinics in the graduate school of Yeshivah University, New York city, was the dedicatory speaker.

Presbyterians Sponsor Preaching Institute

Some 200 Presbyterian ministers from Missouri and Kansas came to Kansas City Jan. 16-18 to attend a "New Life" school of preaching. During the day, classes in doctrinal and evangelistic preaching were held in Linwood Church; each evening public preaching services were held in the same church. Large congregations heard Louis H. Evans of First Church, Hollywood, Walter H. Traub of Kountz Memorial Lutheran Church, Omaha, and William M. Elliott of Highland Park Church, Dallas. The institute was planned as a supplement to the emphasis hitherto made by the Presbyterian, U.S.A., "New Life" movement on lay visitation evangelism. It is one of 21 such meetings being held throughout the country.

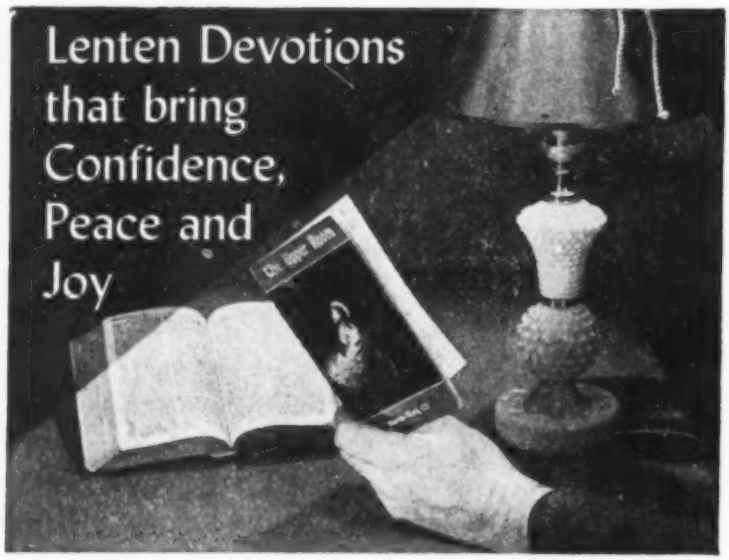
And So Forth

At the annual meeting of the Kansas City council of churches, to be held Jan. 30, three awards of merit will be made to outstanding laymen of the area. R. Carter Tucker, prominent Methodist attorney, will be named churchman of the year; Mrs. T. F. Wallace, retiring president of the local council of churchwomen, will receive an award as churchwoman of the year; and Robert W. Clark, Methodist lay worker, will receive a citation for outstanding service in the field of Christian education.

A combined worship and recreation workshop sponsored by the Kansas City council of church youth in cooperation with the city recreation department began Jan. 13. Sessions in worship, music, games, crafts and drama were held.

Among prominent churchmen visiting Kansas City recently were E. Stanley Jones; Gregory Dix, prior of Nashdom Abbey in England; R. Worth Frank, president of McCormick Theological Seminary, Chicago; and Charles Clayton Morrison, contributing editor of The Christian Century.

At the sixth annual meeting of the Topeka council of churches Jan. 16 Robert W. Searle, editor in chief of the *Protestant World*, was the speaker. A year of general progress in all departments of the Topeka agency was reported by H. C. Bradshaw, executive secretary. MORTON KURTZ.



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Ford Fund Good Omen

New Foundation Dedicated to Service of Peace, Health, Democracy

LOS ANGELES, Jan. 16.—The creation of the Ford Foundation, which has established headquarters at near-by Pasadena, is one of the most promising omens for the second half of the 20th century. The $238 million foundation is to be devoted to the service of mankind by the promotion of peace, public health, better human relations and the democratic ideal. The significance of this humanitarian enterprise is indicated by the fact that an eminent businessman, a world-famed educator and a powerful figure in the financial world have decided to devote their abilities full time to the foundation. Paul G. Hoffman, businessman who effectively directed the work of the Economic Cooperation Administration, has become president of the new institution. His associates are to be Robert M. Hutchins, for 21 years president of the University of Chicago, and Chester C. Davis, president of the Federal Reserve Bank of St. Louis, both of whom have given up their former careers to cast their lot with the challenging new venture.

Tournament of Roses Pays Tribute to Democracy

Pasadena was host on New Year's Day to more than a million visitors from many

states, Canada, Hawaii and Alaska who had come to witness the city's 62nd annual Tournament of Roses. This American pageant seeks to picture dramatically how good life can be in a free, democratic country. Its general theme, "Joyful living," was depicted in a 5½-mile parade of 64 floats covered with millions of roses and other flowers, including thousands of orchids flown in from Hawaii. For a city of 112,000 to play host to a million visitors, with no major accidents or disorder marring the occasion, is high tribute to the decency and good manners of the general public. Climactic moment of the football game between the universities of California and Michigan, which concluded the day's festivities, came at the half, when the 100,000 spectators in the famous Rose Bowl stood up and sang "God bless America."

Choose Name for Presbyterian Retired Ministers' Home

"Westminster Gardens" has been chosen as the name for the residence for retired ministers which the Presbyterian Church, U.S.A., is to erect at Duarte, Calif. The home was made possible by a gift of $1 million from a Chinese Christian convert in gratitude for the help he received from a Presbyterian missionary in China. Coming to the U.S. as a young man, he became successful financially, and his gift to the Presbyterian, U.S.A., Board of Missions was intended as a memorial to those who had aided him. He specified the use to which the money was to be put. The funds remaining after the residence is completed will be used as endowment for its maintenance.

And So Forth

The rush of new residents to metropolitan Los Angeles has created a boom in church building to answer the demands of growing congregations. New churches or additions to existing buildings are under way on all sides.

Toyohiko Kagawa's visit to southern California as he concluded his speaking tour of the U.S. brought out great audiences. Generous gifts of money were contributed for his evangelistic work in Japan.

Record crowds came to the churches of metropolitan Los Angeles in response to the national call for a day of prayer for peace. In most churches, duplicate services were held for capacity audiences, many children were baptized and hundreds of new members were added to the rolls.

GEORGE R. GROSE.

Lay Workers Help Bavarian Clergy Serve Refugees

In the backwoods of Bavaria and Swabia, in southern Germany, a group known as the Diasporamission is at work helping the local Protestant clergy minister to the Lutherans arriving in a constant stream from the Soviet zone. The clergy is unable to carry on the task alone; for instance, in an area where there formerly were only 24 Lutheran preaching stations, there are now 380; where there were once 59 confirmation classes, there are now 429. Members of the Diasporamission, founded three years ago by students, are mainly volunteer workers, who are able to help out by lay preaching, teaching, leading youth enterprises and visiting the sick and delinquent. The program now operates under the sanction of the *Landeskirche* of Bavaria.

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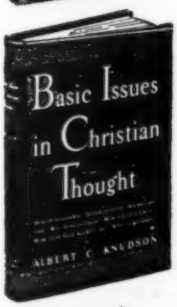

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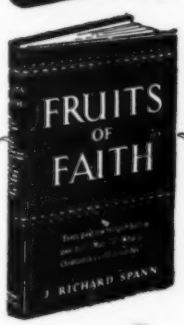

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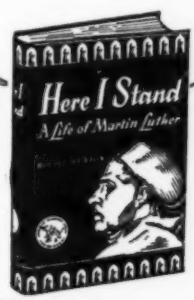

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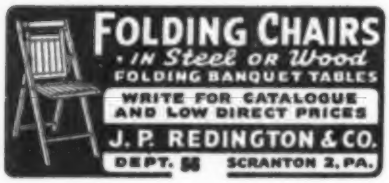

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Britain Faced by New Restrictions

Rearmament Needs Cut Production of Consumer Goods—Bishop Defends Stand on Gambling Issue

LONDON, Jan. 11.—Britain starts 1951 with some of the old wartime restrictions again in force as the result of the rearmament program. New cars for the domestic market will be fewer because steel must go for tanks and guns; clothes are rocketing in price because of a wool scarcity; shoes are following the same course because leather is needed elsewhere; pots and pans made from aluminum are disappearing from shops because light metals are flowing to the aircraft factories. In some places food hoarding has begun. Everywhere one finds apprehension as to what 1951 will hold for us. But on the south bank of the Thames is rising the shining framework of the Festival of Britain, the great exhibition slated to open May 3. We intend to be gay in spite of everything, it seems, and at home to the world from May until September.

Bishop Sticks to His Views on Gambling

Dr. Mortimer, bishop of Exeter and lately a theological professor at Oxford, sticks to his view that gambling is not "inherently sinful." He sees the practice as an innocent but dangerous amusement, easily abused. Dr. Mortimer claims that his views are those traditionally held by all moral theologians, and that the contrary view—that every gambling transaction, however trivial, is sinful—is relatively modern and has few exponents. However, the bishop recognizes that his approach to the subject offends many people. He is convinced that the best way to handle the gambling problem is by legal regulation, and that the church should preach temperance in gambling as it does in regard to drinking. In other words, he would have the church preach that "moderate gambling" is innocent and would like to see Christian energies concentrated on stamping out "excessive gambling."

Peet, Editor and Missions Leader, Is Dead

News of the death at 64 of Hubert W. Peet, for 18 years editor of the *Friend* and at one time director of the Far and Near news bureau of the Conference of British Missionary Societies, will bring sorrow to many of his friends in America. A confirmed conscientious objector, Peet spent two years in prison during World War I. He introduced both Schweitzer and Aggrey to the British public. For a time he served as adviser to the British Broadcasting Corporation on the relation of radio and missions. The British missionary movement has lost another leader in the death of Dudley W. Dixon, who for five years held the West Indies portfolio at Edinburgh House, London headquarters of the cooperative mission boards.

Congregationalists Seek New Members

Britain's Congregationalists are launching a drive to obtain 100,000 new members. Their "forward movement," initiated last May by Leslie Cooke, involves a three-year plan. Its purpose is to stop the drift away from Congregational churches which has been going on for the past two decades. Many factors have contributed to that decline—one of them the diminishing membership of the larger central congregations in the big cities. In the suburbs and in new housing areas signs hopeful for Congregationalism are appearing. Another hopeful factor is that the church now has better headquarters planning and administration. A new monthly magazine has been started. A "midcentury gift day" will be observed as a means of helping re-equip the denomination. Because of the decline of old endowments, the Congregationalist theological colleges particularly need fresh financial resources.

Hope to Speak on Behalf Of Spain's Protestants

Protestants in Great Britain hope that the reopening of diplomatic relations with Spain will provide a channel through which they can make representations on the disabilities of Evangelicals in that country. Ever since the appearance of George Borrow's *The Bible in Spain* more than 100 years ago, British Protestantism has been deeply interested in the Evangelical cause in Spain. Both the Presbyterian and Baptist groups in that country have maintained links with this country. However, the strong anti-Franco feeling which has prevailed in Britain in recent years has prevented governmental representations to Spain on questions of religious liberty. While that feeling has not abated, it is believed that the restoration of diplomatic relations may offer opportunity for the expression of British religious opinion on the subject.

And So Forth

During his recent short visit to England, Henry Smith Leiper of New York, World Council of Churches leader, preached in St. Paul's Cathedral, was greeted at a reception sponsored by the British Council of Churches and filled speaking engagements in a number of cities.

Victor Hayward, until recently a Baptist missionary in China, has been named general foreign secretary of the Baptist Missionary Society.

Sydney C. Lucker, London correspondent of Religious News Service, has completed 21 years as editor of the *Sunday School Chronicle*.

A Congregational minister, Shaun Herron, has succeeded R. A. Smith as editor of the *British Weekly*.

CECIL NORTHCOTT.

Czech Protestants in U.S., Canada Protest Hromadka's Stand

The central committee of the National Union of Czechoslovak Protestants in the U.S.A. and Canada, which represents American Protestants of Czechoslovak descent and Czechoslovak Protestant exiles, recently issued a statement expressing their attitude to the reported declaration by Prof. J. L. Hromadka of Prague that the U.N. is an aggressor in Korea (see The Christian Century for Dec. 20, 1950). Says the statement, in part: "Like his former political statements, Prof. Hromadka's latest protest is based on one-sided and distorted information coming to him from

Soviet sources. . . . Prof. Hromadka is frequently erroneously considered to be the official speaker of the Evangelical Church of Czech Brethren. In fact, he holds no leading office in this church. It is regrettable that Prof. Hromadka's political statements have given rise to doubts in the minds of uninformed readers abroad about the good name of Czechoslovak Protestantism, and that Prof. Hromadka lends his moral and scholarly authority to a brutal and aggressive regime in disregard of the words of the Apostle that there is no fellowship of righteousness with unrighteousness (II Cor. 6-14)."

CROP Helps Relieve Yugoslavia Crisis

The Christian Rural Overseas Program foresees increased shipment of food through its parent agencies to relieve need in the starvation areas of Yugoslavia, where the agricultural yield for 1950 was 60 per cent less than for the previous year. Lutheran World Relief, one of the parent agencies, has already dispatched shipments of donated farm produce to Yugoslavia. An estimated 2 million persons in that country are in dire need of food, according to information assembled by CROP.

Report Results of United Evangelistic Advance

In the 15 months between Worldwide Communion Sunday, Oct. 2, 1949, and Dec. 31, 1950, the United Evangelistic Advance brought in over 40,000 decisions for Christ as the result of visitation evangelism crusades in 85 American communities, according to figures just released by Jesse M. Bader, executive secretary of the National Council of Churches joint department of evangelism. Visitation evangelism was only one aspect of the program, which covered 576 interdenominational projects. Also, university Christian missions were held on 49 campuses.

The Church Roll

Nelson C. Dreier of Los Angeles has been appointed by the Congregational Christian Missions Council to serve the denomination as director of special promotion for its "homeland" agencies—the Board of Home Missions and the Council for Social Action.

Charles Clayton Morrison has accepted the invitation of the Disciples Divinity House, Chicago, to deliver the William Henry Hoover lectures on Christian unity at the University of Chicago next fall. This will be the fourth series of lectures under the Hoover foundation. Previous lecturers were Bishop Angus Dun, Prof. Walter M. Horton and Bishop G. Bromley Oxnam.

Carroll Thompson, publicity director for Wittenberg College, Springfield, Ohio, has been appointed editor and writer for the United Lutheran Church's stewardship department and for its laymen's movement for stewardship. He will edit the monthly *Stewardship Bulletin* and aid in developing printed materials, recordings and motion pictures.

Hugh S. Magill of Auburn, Ill., Methodist layman who has long been a leader in religious and public school education, has been selected to receive the 1951 Russell Colgate distinguished service citation for outstanding contributions to Christian education in North America. Dr. Magill, 82, was the first general secretary of the former International Council of Religious Education. The award will be made in Columbus during the annual convention of the division of Christian education of the National Council of Churches.

John Schmidt, pastor of First English Lutheran Church, Toledo, Ohio, and a native of Holland, has been appointed to a three-year term as a representative in Germany of the U.S.A. committee for the Lutheran World Federation. As his first assignment, Dr. Schmidt will be loaned to the L.W.F. service to refugees to succeed Paul M. Lindberg as director of its work in Germany, with headquarters at Frankfort. Dr. Lindberg will return to his post as professor of Christian education and homiletics at Augustana Theological Seminary, Rock Island, Ill.

Recent deaths in the field of religion: Dean Walter E. Roush of Bonebrake Theological Seminary, Evangelical United Brethren institution at Dayton, Ohio, on Jan. 5, at the age of 61. Dr. Roush also served as professor of Old Testament and church history. . . . Edwin Edgerton Aiken, Congregational Christian missionary in China for 45 years and one of the five-member committee which revised the Mandarin version of the Bible, in New Haven, Conn., Jan. 5, at the age of 92.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Grounds for Marriage (MGM) Kathryn Grayson, Van Johnson. *Comedy,* with songs. Plans of young throat specialist to marry superior's daughter go awry when his divorced wife, opera singer, returns from study abroad determined to win him back. Slight plot is simply a frame for songs, comic situations. Aside from self-conscious effort to present liquor as only effective treatment for cold symptoms, film offers *good fun* through most of its sequences. M,Y

The Next Voice You Hear (MGM) Nancy Davis, Gary Gray, James Whitmore. *Drama.* Every evening for a week, God breaks in on all radio programs to tell people to be kind, unafraid, mindful of their blessings. We never actually hear him, but the people in the story do. We are shown how family of factory worker is at first fearful, at last convinced it's good sense to follow God's suggestions. Film has virtues of simplicity, good taste, honesty and lack of glamor. But its thesis suffers because what God has to say is so *elementary* in contrast to the upheaval his appearances cause that you feel a tremendous lot of fuss is being made to little purpose. M,Y

Three Husbands (UA) Eve Arden, Vanessa Brown, Howard da Silva, Sheppard Strudwick, Ruth Warrick, Emlyn Williams. *Comedy.* Dying suddenly, gay bachelor leaves to his three poker-playing friends notes hinting that he has been more than casually friendly with each man's wife. It's all a hoax, but before the husbands learn the truth they put in some anxious hours, since their wives see fit to prolong the illusion. *Sophisticated farce* that offers some good comic moments, more stretches that are repetitious, occasionally not in the best of taste. M,Y

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, The Happy Years, The Jackie Robinson Story, King Solomon's Mines, Stars in My Crown, Three Little Words, The Toast of New Orleans, Two Weeks with Love.

For Mature Audience: All About Eve, The Broken Arrow, Eye Witness, The Glass Menagerie, The Gunfighter, Hamlet, Harvey, The Lawless, The Men, Mr. 880, Mystery Street, No Way Out, The Red Shoes, Rio Grande, Sunset Boulevard, Trio, Two Flags West, The White Tower, The Winslow Boy. 1-31-51

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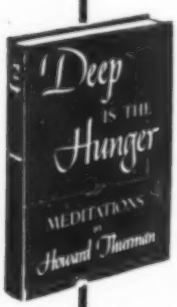

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